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A

PILGRIMAGE TO MECCA,

&c., &c.

THE SIKANDAR BEGUM.

FRONTISPIECE.

PILGRIMAGE TO MECCA,

BY

THE NAWAB SIKANDAR

BEGUM OF BHOPAL, G.C.S.I.,

Translated from the Original Urdú, and edited by

MRS. WILLOUGHBY-OSBORNE.

FOLLOWED BY A

HISTORICAL SKETCH OF THE REIGNING FAMILY OF BHOPAL,

BY

LIEUT.-COL. WILLOUGHBY-OSBORNE, C.B.,
Political Agent in Bhopál.

56982

And an Appendix

TRANSLATED BY

THE REV. WILLIAM WILKINSON,
Chaplain of Sehore.

LONDON:

WM. H. ALLEN & Co., 13, WATERLOO PLACE,
PALL MALL, S.W.

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LONDON:
WM. H.° ALLEN & CO., 13, WATERLOO PLACE, PALL MALL. S.W.

DEDICATED

BY

GRACIOUS PERMISSION

TO

Her Majesty Queen Victoria.

THE SHAH JEHAN BEGUM.

To face p. vii.

Letter from H. H. Shah Jehán Begum, present Ruler of Bhopál, to Mrs. Willoughby-Osborne, on hearing of Her Majesty's most gracious acceptance of the Dedication of the following Narrative.

After the usual compliments,—"My dear Friend, I have, indeed, occasion to express my gratitude on learning that Her Gracious Majesty has been pleased to accept the Dedication to herself of the book of travels in Arabia, written by the Nawáb Sikandar Begum, who is now in Paradise. The intelligence has given me, your friend, infinite pleasure, and had the late Nawáb Begum in her lifetime heard the good news, she would assuredly have testified her extreme gratification by declaring that she considered this honour one of the highest she had ever received.

The Great Creator of Heaven and Earth has called Her Majesty to be Empress of Hindustan, and for this act of His good providence I render to Him my heartfelt thanks. Under Her Majesty's equitable rule, crime has been repressed, more especially that of infanticide; the ruler, in common with his subjects, enjoys peace and comfort; and the Empire at large flourishes in undisturbed tranquillity. My earnest prayer to Almighty God is that I may be enabled to show my unswerving allegiance to Her Majesty, who is a great appreciator of merit, and the Fountain of Honour; and that my descendants may merit, as their ancestors did, the favour of the British Government, and be considered the most faithful servants of the Crown.

"Your sincere Friend,

(Signed) "SHAH JEHAN,

"Begum."

THE SULTAN JEHAN BEGUM. THE SHAH JEHAN BEGUM.

TRANSLATOR'S PREFACE.

THE following Narrative of her Pilgrimage to Mecca, was written in 1867 by the Nawáb Sikandar Begum, of Bhopál, in compliance with a request from Lady Durand, whose husband, Sir H. M. Durand, K.C.S.I., had formerly been Political Agent at the Begum's Court. Only two copies were made:—one for Lady Durand, the other for my husband, Lieut.-Col. Willoughby-Osborne, the present Political Agent in Bhopál. On perusing the narrative, it occurred to me that the story of a

Pilgrimage written by a Mahomedan Princess, would not be without interest for the general reader, for the following reasons:—

1stly. Because no work written by an Eastern lady has, that I am aware of, ever been published.

2ndly. Because only one or two European travellers have visited Mecca.

3rdly. Because the opportunity of viewing things from an Oriental point of view is a novel one. And

4thly. Because the Begum of Bhopál has earned for herself in India no inconsiderable reputation for sagacity, shrewdness, and enlightenment, and in England for her loyal attachment to the British Government during the troublous times of the Sepoy War.

I therefore solicited the Begum's permission to present her notes to the public in an English form.

The permission was readily granted, and in

availing myself of it, I endeavoured to adhere to the literal meaning of the Urdú as closely as possible. The only license I have allowed myself has been the occasional transposition of a paragraph, for the narrative being compiled from rough notes made during the Begum's journey, was wholly unstudied.

The Begum died in November, 1868, while I was completing the last page of my translation; and as I was prevented by severe illness from translating the Appendix, I handed over this interesting portion of the work to the Rev. Wm. Wilkinson, Chaplain of Sehore, whose kind and cordial assistance I desire gratefully to record.

I am indebted to F. Fitzjames, Esq., Executive Engineer of Hoshungabad, for the greater number of the Photographs from which the illustrations are taken, and for the remainder to Captain Waterhouse, R.A.

In the translation of proper names, &c.

from the original, I have followed Sir Wm. Jones' system, except in the case of well-known words—such as "Mecca," "Begum," &c., &c.

E. L. WILLOUGHBY-OSBORNE.

Bhopál Political Agency, Sehore,
January, 1869.

To face p. 1.

VIEW OF BHOPAL.

A PILGRIMAGE TO MECCA.

NARRATIVE

OF A

PILGRIMAGE TO MECCA.

In the Name of God, the Merciful and Compassionate!

CHAPTER I.

In the year of the Hejra, 1284, on the first day of Moharram,[1] corresponding to the 6th of May, 1864 of Christ, I received a letter from the wife of Colonel Durand,[2] Foreign Secretary, from Simla, dated the 5th of the month of June, in the year of Christ 1863, in which she said: "If ever your Highness writes a description of

[1] Name of the first Mahomedan month, held sacred on account of the death of Husain, son of 'Alí, who was killed A.H. 61.

[2] Now Major-General Sir H. M. Durand, C.B., K.C.S.I. He was formerly Political Agent in Bhopál.

your pilgrimage, I shall be delighted to see it." And Colonel Durand also wrote, that "he was anxious to hear what my impressions of Arabia generally, and of Mecca in particular, might be." I replied that when I returned to Bhopál from the pilgrimage, I would comply with their request, and the present narrative is the result of that promise.

[1]Before leaving Bhopál for the pilgrimage, I performed the following religious exercises under the direction of Molvi[2] Abdúl Kaiúm. On the day appointed for me to leave my palace (the "Motí Mahal"), and to start on the pilgrimage, I first of all went through the prescribed ablutions (Wazú);[3] then I said two prayers (called Nafal, which are not enjoined but volun-

[1] This account of the preparatory religious observances on commencing the pilgrimage forms the *concluding* paragraph in the Begum's MS., but I have placed it here as a more appropriate position for it.

[2] Molvi—A learned man. In this case the Begum's religious instructor.

[3] Wazú—Ablution performed before prayer, consisting of cleaning the teeth, washing, first the hands, then the mouth inside, then throwing water on the forehead, washing the whole face, the arms, and lastly the feet.

tary), and read some verses and invocations appropriate to the occasion, from the venerable Korán. I then left the house, and proceeded to the mosque of Mamola Sahibeh, which is near the palace, and went through the same ceremonies of ablutions, praying and reading. I then went to the Garden of Fazhat Afzá,[1] and remained there two days, receiving farewell visits, and transacting such state business as was pressing, and making final arrangements for my journey. After that, the day having arrived for me to leave that place, I went at the hour of evening prayer into the mosque in the Garden of Fazhat Afzá, and performed the same ablutions and religious exercises. From the mosque I proceeded to the hill of Futtehgarh,[2] and remained there the night, after having received more farewell visits. Next day, after ablutions, I drove to the tomb of the late Nawáb Nazír-ud-Daulah Nazar Ma-

[1] The Begum's own garden.

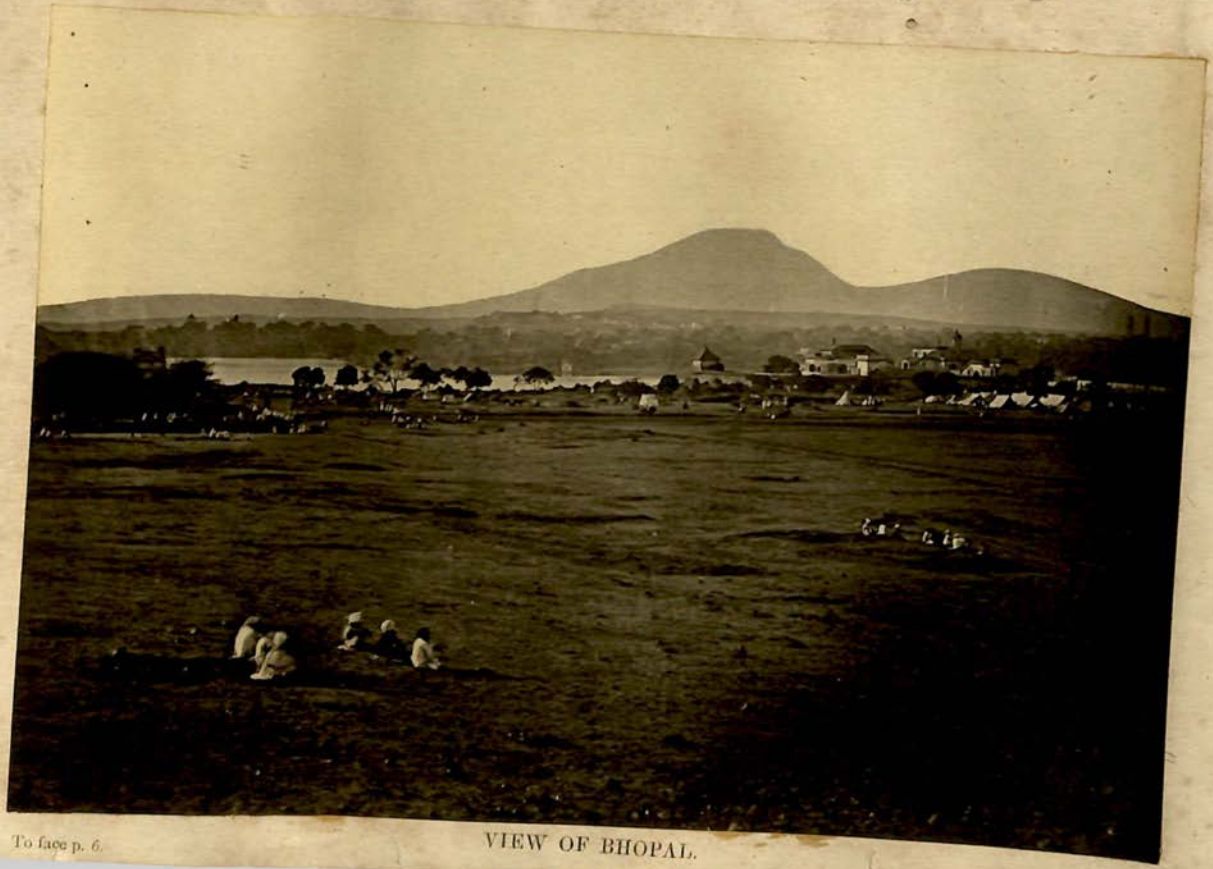
[2] The fort at Bhopál, built by Dost Mahomed, founder of the Bhopál family, about A.D. 1721.

homed Khán (the Begum's father), and offered a prayer for the repose of his spirit. After this I went to the tomb of my paternal grandfather, Nawáb Wazír Mahomed Khán, and then to that of Nawáb Ghos Mahomed Khán, my maternal grandfather, and invoked a blessing on their departed spirits.

I then prayed for my own relations, and for all professing the Musalmán Faith, and I asked that a blessing might rest upon them from my act, that their absolution and mine might be secured, and that I might be permitted to return to Bhopál from the pilgrimage.

I now finally started on my journey to the exalted Mecca, and arriving at Bombay I embarked for Jeddah. At the time of the ship weighing anchor I read the prayers enjoined by Molvi Abdúl Kaiúm, and continued the prescribed religious exercises until the day of my arrival at Jeddah.

VIEW IN CITY OF BHOPAL.



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VIEW OF BHOPAL.

CHAPTER II.

On the 13th of the month Sh'abán, in the year of the Hejra 1280, corresponding to the 23rd January, 1864 of Christ, having made in company with my fellow pilgrims a prosperous voyage from Bombay, I arrived at Jeddah. Immediately after my arrival the Port Admiral of the Sultan of Turkey came on board, and said : " You cannot land to-day. After your arrival has been reported to the Shêrîf and the Páshá of Mecca, you may be able to disembark to-morrow at about eight or nine o'clock and enter the city."

Accordingly, on the 24th January, at nine o'clock in the morning, the unlading of my luggage commenced ; and accompanied by the Nawáb Kudsíah Begum,[1] Nawáb Mían Faujdár

[1] Dowager Begum, mother of the Sikandar Begum.

Mahomed Khán,[1] and Dr. Thomson,[2] I proceeded to the house of Ahmed 'Arab, where the caravan of pilgrims was staying. Here Dr. Thomson left me, and went to call on the Consul of Jeddah. Ahmed 'Arab received me very hospitably, giving a dinner in my honour, at which all the ladies of his family were present. We remained there, however, only until six o'clock in the evening, Ahmed 'Arab having informed me that a princess had arrived from Egypt, and would lodge at his house, and that therefore I must vacate it for her. I had no alternative but to do this; and I was consequently obliged to seek an asylum elsewhere; this I found at a house called Khúsh Shámiyán (Happy Dwelling).

Abdúl Rahím, the head of the caravan, went and asked Ahmed 'Arab to tell him what the charge would be for the three or four hours we had spent in his house; and the latter re-

[1] Uncle of the Sikandar Begum.

[2] Charles Thomson, Esq., M.D., Surgeon to the Bhopál Political Agency, who had been deputed by H. M.'s Indian Government to escort the Begum as far as Jeddah.

plied, that "As we had done him the honour to remain but a short time, he would receive no payment." Whereupon I made him a present of some bales of cloth, some coins, &c.

After all, the Egyptian princess never came, having found quarters elsewhere; and not only had we been put to much inconvenience, but Ahmed 'Arab was in no way benefited.

While the goods were being taken out of the ship, Nawáb Faujdár Mahomed Khán, who was present with the Kudsíah Begum, told her that her money chest had the cover broken, and that the rupees were scattered about. "Those Bedouin thieves," he added, "are scrambling for them."

The Kudsíah Begum replied, "If the box is broken the rupees are probably stolen. What is the use of your troubling yourself?"

On hearing this I became anxious about my luggage, and asked the people, "Why they were opening the boxes?" They replied, "that the custom dues might be paid."

I then wrote to Mahomed Baksh, Deputy

Harbour Master of Jeddah, to tell him that "I had received a letter from the Governor of Bombay (Sir Bartle Frere, G.C.B.), informing me that 'the same dues which were exacted from British subjects would be demanded from me;' but that this letter was in Dr. Thomson's possession, and he would make it over to the Consul. Meantime I must inform him that the goods I had brought from Bhopál were not articles of commerce, but merely a year's supply of grain and clothes, also cooking vessels, and bales of cloth for the poor at the shrines of the exalted city of Mecca and august Medina; and that the jewellery consisted of offerings brought to bestow in charity. Therefore, having made an inventory of my unopened boxes, he should let me have them, and I would give him a list of what they contained. On my arrival at Mecca, the Shêríf of that place would compare the contents with the list I had given, and should there be any discrepancy the responsibility would rest with me. If the Shêríf would give me a statement of the

dues, I would pay them, and if he would receive the money I should give it to him; or whatever the custom might be for British subjects, on being informed, I would act accordingly."

I also wrote to the same effect to Páshá 'Izzat Ahmed of Jeddah, and Shêríf Abdúlla of Mecca, adding: "That I wished to be informed of the arrangements they would make for the dues to be levied on my baggage."

A letter came in answer from Shams-ud-dín, Custom House Officer, saying: "Inasmuch as I am a servant of the Turkish Government, and there are fixed custom dues for this port, I have no power to take less than the prescribed rates; but in consideration of your Highness having honoured this empire with a visit, and of the letter you refer to from the Governor of Bombay, and of his friendship towards you, also out of regard for our common faith, I will only examine one of your ten cases; be pleased, however, to send a list of the whole of your Highness' goods, that I may certify to its

correctness, and receive the customs according to the above-mentioned regulations. And futher, inform me of the name of your agent here."

Upon receipt of this I ordered Abdúl Karím "to make out copies of the lists I had given him, and hand them over to Háji Húsen, agent to Háji Ismáel-Bín-Habíb (of Bombay), in order that he might furnish copies to Mahomed Shams-ud-dín Effendí (Custom House Officer), and to Dr. Thomson; but should the latter have sailed, his copy could be given to the Consul of Jeddah."

Abdúllah, Shêríf of Mecca, replied as follows: "The Custom House Officer is the person appointed by the Sultan of Turkey to attend to these matters. You must therefore ascertain from him the regulations that are laid down."

But wishing to take further advice from that high dignitary the Páshá of Jeddah, I caused a letter to be written to him on this wise:— "Your Excellency, whose disposition is full of kindness, only wishes to act justly, and I am

persuaded, therefore, that you will spare me any unnecessary trouble, and devise the easiest plan of passing my goods."

To this Páshá 'Izzat Ahmed replied : " Although it is really the duty of the Custom House Officer to attend to these matters, and although on your arrival he sent you a letter stating the regulations laid down by this Government, yet with the view of explaining the purport of his letter more fully to your Highness, I send to-day my son, Núrchasham-Súlímán-Ásaf-Beg, with this reply ; and I feel confident that, from the clearness of his explanation, your Highness will acquiesce in what has been already written, and that any cause of annoyance will be removed."

After this I again wrote to the Custom House Officer, saying: " With regard to what you state of your Government regulations, viz., 'That all the luggage must be examined, but that out of consideration of your friendship and regard for me, only one box out of the ten should be opened,' the fact of the matter is

this—that they have taken away the list of all my goods which were on board the steamship 'Indore,' after leaving everything in confusion. How, then, can I send the list to you? Of the remaining baggage which is coming on board the sailing vessel 'Abúshír Márjan,' my agent, Hájí Húsen, will send you an inventory. Whatever dutiable things there may be, send me an account, and I will pay accordingly. As to opening the boxes, beyond creating confusion, I do not see what object is to be gained. In accordance with your letter I have appointed Hájí Húsen, agent of Seth Ismáel-Bin-Habíb, to settle the payment of dues; but should he have left Jeddah, I can appoint another person."

To this Shams-ud-dín replied: "Send me the list of your goods (that are coming by the sailing vessel 'Abúshír Márjan,') in order that when the ship arrives I may take the packages out and compare them accordingly, thereby preventing injury to any of your Highness' property, which otherwise I should not be able

to distinguish from that of others. The reason I wish for the list is that I may identify each package separately on landing; and I solemnly declare that I will carry out my promise, and beyond your personal property levy dues only on such things as may be liable to duty. As soon as your Highness arrived in the harbour of Jeddah, the goods (you had with you) were liable to duty, and you paid it voluntarily. I did not exact it unjustly. I told you then that at the unlading of the cargo I would only examine one box of the ten. I shall be much obliged, therefore, if you will furnish me with the list, and by the favour of Almighty God I will take every care, and place a guard over the luggage when it is landed. The prescribed dues will be exacted, and you need not trouble yourself further in the matter."

I had caused a similar letter to that sent to the Custom House officer to be written to Dr. Thomson, but as he took his departure very hurriedly, he did not return any answer, and

simply made over the case to the Consul of Jeddah.[1]

Hájí Abdúl Karím wrote to tell me that "he had given copies of the inventories to Dr. Thomson, and that he, in consequence of the absence of the English Consul at Jeddah, had taken them to the French Consul; and that after some preliminary conversation, they had entered into the following arrangement on my behalf: 'my luggage was not to be examined in the Custom House, but only the list was to be looked at; if there should be any doubt about the contents of the boxes, they were to be searched at the house I should be in. The French Consul agreed to make arrangements for me, and Dr. Thomson introduced to him Hájí Húsen and Hájí Ibráhím (Agents of the banker, Ismáel Bin Habíb), and said that in his opinion it would be best for these two Hájís to transact all my business in Jeddah.'"

[1] This hurried departure was unavoidable on Dr. Thomson's part. As the ship "Indore," which had been chartered by the Begum for the voyage to Jeddah, only remained there two days, and he had to return to Bombay in it.

I ordered a letter to be written to Hájí Húsen, telling him that, "with regard to declaring the value of the goods as advised by Dr. Thomson, the fact of the matter was this —that of the things I was taking to the holy cities, there were no new ones; that my clothes had been in my possession ten or twelve years (how then could I declare their value?) that my jewels and plate might be forty or fifty years old, and their price was recorded in the Treasury at Bhopál. If I had the inventory with me, I would declare their value—that as I had not brought them as articles of merchandise, I could only say of what description they were."

I heard afterwards that it was the custom in this part of the world to make some sort of present to the Custom House people, if one wanted one's goods passed quickly. I therefore gave a shawl to Shams-ud-dín, but notwithstanding this, he and his subordinates did not act up to their engagements; for before communicating with me in the first instance,

they had on the arrival of the "Indore," proceeded with the unlading of my boxes, and had exacted the dues. And besides this, they had completely upset and spoiled the luggage of the Kudsíah Begum and of the Nawáb Faujdár Mahomed Khán; in short, I concluded that my letter had arrived too late, but that on the arrival of the sailing ship "Abúshír Márjan," they would do as they had promised by letter.

But being anxious in the matter, I caused a letter to be written to Mr. Antonio de Silva (of Bombay), in which I complained: "That the Custom House people had not attended to the directions contained in the letter of the Governor of Bombay and in fact would not listen to reason; for as soon as the goods reached the shore, they were tossed about in all directions, and nothing would satisfy these people but opening the boxes, searching, and exacting the dues." I added: "I write to you for this reason: that you may make arrangements, so that as soon as the ship 'Abúshír Márjan' casts anchor in the Harbour of

Jeddah, the box containing the jewels brought for charitable purposes (i. e., for distribution among the poor at the holy cities of Mecca and Medina), may be opened, and the contents be distributed among the ladies of my suite; they will put them into their pándáns,[1] and the empty box, which is in the shape of a writing-case, can be passed as such, and as soon as the ladies reach the house, the jewels can be collected again and put into the box. The details of the matter will be explained to you verbally by Hájí Abdúl Karím, the third agent. I have left him at Jeddah, and have not brought him on in my suite. He is well acquainted with the manners and customs of Arabia, and, whatever circumstances may arise, continue to act in concert with him. With respect to the boxes of clothes—in the first instance refuse to show them, but if they will not not listen to this, then let the boxes be opened and shown.

[1] "Pándáns" are small bags carried by the natives of India, containing the spices and betel nut which they are in the habit of constantly eating.

First, having conveyed the ladies to land in boats, accompany them to the house which I have engaged for them, and remain there. I have heard that it is not customary in Arabia to levy tolls on what ladies carry on their persons. Mittú Khán (Senior Officer of Cavalry), and Hájí Abdúl Karím will attend to the unlading of the goods."

At last the ship arrived, and Abdúl Karím and Mr. Antonio de Silva carried out my instructions regarding the box of jewels, so *that* box escaped the dues. But as to the bales of cloth, and the provisons, I received the following account from Mittú Khán and Abdúl Karím: "To-day, being the 8th February, 1864, we disembarked the whole of your Highness' property with every care, under the direction of a person named Antonio de Silva. But the Custom House Officer would not hear anything that was said, and insisted upon opening all the bales and arbitrarily exacting the dues upon every article. The amount of trouble and annoyance we experienced is

beyond description. He scattered all the things about; if a box chanced to be unlocked, well and good, if not he broke it open. In short, he spoilt all the cases and their contents. As yet we have been unable to discover what the particular tax levied upon each article may have been; apparently not a single thing has been exempted from dues. When we are informed on the subject we shall communicate with your Highness."

On hearing this I passed an order directing a copy of this letter to be sent through Háfiz Mahomed Khán to the Shêríf and Páshá.

Hájí Abdul Karím informed me, that "he had heard the duty on my bales of cloth and wearing apparel would amount to 150 or 200 Riáls (between £35 and £45), and that when he knew the particulars he would report accordingly."

The Páshá and Shêríf wrote that they were aware of Captain Mittú Khán being appointed to the charge of my property, and that any representation made by him to them, they would

willingly attend to. They expressed regret at the conduct of the Custom House Officer, and said they had written to him on the subject, and that his reply should be forwarded to me.

Shams-ud-dín Effndi's letter to the Páshá was as follows: "I was ordered by you to show every respect and courtesy, consistent with Imperial regulations, to her Highness the Sikandar Begum in the examination of her property, and I am much astonished at hearing the complaint of her Highness' Agent, which was forwarded to me with your orders of the 7th Ramzán. I beg to state, with reference to to these complaints, that I have already reported the course I adopted to insure her Highness receiving all due honour and respect. With the knowledge and concurrence of the Consul at Jeddah, and in the presence of the Begum's agent, I caused her Highness' property to be removed to a place of safety before examining it; out of eight boxes I only opened one, the remaining seven containing similar

goods. The fact of the matter with regard to the box of shawls was this: I valued a box of shawls worth 5000 kurush (£45) at one-third of that sum, some of the shawls having been eaten in places by insects. I only opened one of the many boxes, said by the Begum's servants to contain jewelled trappings of her Highness' private horses; I did this to prevent the articles being thrown into confusion. I charged about 3000 kurush on certain things of value not required for daily use, and then permitted her Highness' servants, with all due courtesy, to remove the property; and no one seemed in the least annoyed. I now learn with great astonishment from Abdúl Karím that the Begum was much displeased. Why, I cannot conceive. I feel certain, if you will enquire of the Consul and of her Highness' agent (who was present at the examination), that you will be satisfied of the truth of what I have written."

This is the account of what befell my own private property; I will now relate what hap-

pened in the case of that belonging to some of my suite. My personal servant, the mother of Adil Khán, wrote to inform me, that when her luggage was landed from the ship at Jeddah, the Custom House Officers seized a pair of bracelets she wore on her arms, and demanded a duty of seventy kurush (i. e., seven rupees) on them. The bracelets were made of silver gilt, and had only cost seven rupees. The Custom House Officials kept the bracelets for some time in their possession, and Adil Khán's mother consequently (on recovering the trinkets) sent them to me, requesting me to forward them to the Páshá, that he might see them and show them to some goldsmith; if they should prove to be of silver, the duty on silver should be exacted, but if of gold, the bracelets might be kept in lieu of duty.

On receiving this letter, I ordered a copy of the petition to be sent through Mahomed Husen, the Interpreter, and Captain Mittú Khán, to the Páshá, requesting him kindly to settle the case and to inform me of his decision.

After that I heard from Adil Khán's mother that the bracelets had been returned to her, through my prime minister, and that the duty had been refunded.

Regarding some boxes I sent from Mecca to Jeddah,[1] Hají Abdúl Kárím wrote as follows:—"Sheikh Mahomed, Agent of the Turkish steamer, and Abdúl Rahimán, Agent of Ibrahim Abdú Satar, will not take the box of State papers which is to be sent to Rajah Kishên Rám, the second Minister at Bhopál; they say it is too heavy, and that according to the tariff, they require on every 'díram' of paper, the sum of two kurush. At this rate, the box will cost fifty or sixty Riáls. I went myself to Sheikh Mahomed, and said to him:—'These are merely papers and records to be sent to the State Paper Office at Bhopál. They are neither letters nor newspapers subject to the tariff you wish to enforce, contrary to Imperial regulations.' He replied—'If what

[1] The Begum is here referring to what happened at a subsequent date.

you say be true, open the box; for unless I see the papers, I will not believe you.' Being helpless, I opened the box and showed them to him, and when he found I had spoken the truth he was ashamed of his conduct, and levied the proper duty of one Riál. To-day I put the box on board the steamer, after having carefully packed it and covered it with tarpaulin. Some boxes which arrived in charge of Mahomed (a head servant) to-day, were ordered by the Custom-house officer to be put near the door, awaiting examination. The Sepoy in charge of the property reported this to me, and I went myself and enquired the reason of this unnecessary trouble in the examination of the property. I said—'The boxes contain clothes and several jars of water from the well of Zamzam[1] at Mecca; but examine them.' He then began to abuse me, and said—'You sent a false report to Her Highness of what happened when the boxes were landed from the Abúshir Márjan, and

[1] Hagar's well at Mecca.

said I had broken the locks and spoiled the things in opening them. What did I spoil? I examined everything with the greatest care.' I replied—'I am no fool; as you treat Her Highness' property, so I will report of you.' He laughed and took my hand, saying,—'I am not in the least annoyed—I merely said you told a lie, as a sort of brotherly joke. The Páshá wrote and asked me why I had behaved so improperly when examining the Begum's property, and why I had not observed all due care and respect in the search? Now, what violence or want of courtesy did I show?' I replied—'Let bygones be bygones. Do what you consider necessary in the case of the goods now before you.' Upon this he seemed pleased, and told me to take away the boxes to my own house, for he did not want to examine them. I consequently took them away, and made them over to Mr. Antonio."

On receiving this letter, I caused one to be written to the Custom-house officer, telling him with my "salám," that fifteen days before

I went on board, I would show him the boxes one by one previous to their being shipped. That I had merely come on a pilgrimage and not for trade, but that I should buy things to take away with me. That the boxes I might send from Mecca to Jeddah to the care of Mr. Antonio de Silva, the Custom-house officials would be pleased not to open, and that they would abstain from giving my servants trouble —moreover that by constantly opening and closing the boxes the contents would be damaged.

Shams-ud-dín replied,—"I have received your Highness' letter, and according to your wishes, the things you are sending from Mecca to Jeddah shall be made over to your agent without any examination, because you are a guest of the Páshá. It is right, therefore, that I should comply with your wishes. When your Highness leaves Mecca for Jeddah, I shall be delighted to obey any orders you may send to me."

Mr. Antonio de Silva also wrote to inform

me, that he, accompanied by Háfiz Mahomed Kárím, had paid a visit to the Custom-house officer, and had spoken about my property being examined, and that the latter had promised, whenever he was sent for, to go to him and examine my boxes.

I ordered that before the Custom-house officer examined the luggage, notice should be sent to the Consul at Jeddah, but that if no examination were required, the Consul should not be troubled.

To the Consul himself I wrote,—"I have sent my property on various occasions, by camels, from Mecca to Jeddah; and the Custom-house officer has declared that he must examine the boxes. I wrote and informed him that when I arrived at Jeddah I would allow him to see them before they were put on board. At that time I had engaged no ship, but now, thanks be to God! a vessel has arrived. I have therefore written to the Custom-house officer, and requested him to go to Mr. Antonio de Silva's and inspect my property

beforehand. But I can get no definite answer from him. I send, therefore, his letter herewith for your perusal, and I shall feel excessively obliged by your kindly sending one of your subordinates with the Custom-house officer to Mr. de Silva's, and by your ordering him to examine such boxes as he may wish to see, before my arrival; also by your kindly ordering all my boxes, and the grain, &c., now lying at Jeddah, to be put on board at once, so that there may be no delay on my arrival. If the Custom-house officer does not wish to examine the things, make him distinctly say so. I bought nothing of value at Mecca, except some relics, &c. I hope you will do as I request, and send me a reply."

It appears that Shams-ud-dín, the Custom-house officer, did open my boxes, but finding in them only Zamzam water, antimony for the eyes, and relics, he allowed them to pass free of duty.

This is the account of all that happened in the matter of Custom dues, and of what

befell the things I took in the steamer "Indore," and the ship Abúshír Márjan.

All that the Páshá, the Shêríf, Shams-uddín, and his deputy wrote to me about the dues was merely flattery and deceit. They did nothing for me, as will be seen from what I have written of the treatment I experienced.

CHAPTER III.

JEDDAH is a town on the sea shore. The buildings are distinctly visible from the sea; and in consequence of the houses being six or seven stories high, the town from a distance has an imposing appearance. On entering the city, however, one is struck by the dirty aspect of the streets and their total want of drainage, as well as by their irregular arrangement and the bad construction of the houses.

The day on which I landed in Jeddah was the 14th of the month Sh'abán, A.H. 1280, corresponding to the 24th of January, 1864, of Christ. The evening of that day was the Shab-í-Barát (or Night of Record),[1] and that

[1] The 14th day of the month Sh'abán, when the Mussalmáns make offerings and oblations in the names of deceased relations and ancestors.

is an occasion of rejoicing among the Mussalmáns. Every house was illuminated, either by hanging lanterns or wall-lights, and there was a considerable firing of guns. When I asked the people the reason of this demonstration, some of them replied that it was in honour of the birthday of the Sultan of Turkey; others asserted that it was merely on account of the festival of Shab-í-Barát.

The foundations and walls of the buildings in Mecca are very strong, being composed of either bricks and mortar or stone; but the roofs and floorings are roughly constructed after this fashion:—branches of the date palm are laid cross-wise over the beams and rafters, and over them is spread a layer of earth, so that, if any porous vessel, containing water be placed on the floor, the drippings percolate through into the rooms below; or should there be a pan of fire for cooking placed on the floor, the house is in danger of being set on fire. After rain it is common to see grass growing on the roofs. Every house has a

kitchen,[1] bath room and other offices of masonry, the remainder of the building being composed of mud.

I am speaking now of what I observed myself, but I learned the following particulars (*i.e.* of the manners and customs of the inhabitants) from an old attendant of mine, by name Husen Khán, who accompanied me on the pilgrimage:—every native of India who lands at Jeddah has a dollar or half dollar, according to his condition in life, extorted from him. There is no kindness of disposition among the inhabitants, but they are characterized by a large amount of cruelty and oppression. They consider it a meritorious act to oppress the natives of India—just as a heretic considers it a meritorious act to persecute the true believer. To steal their property or to maltreat them is looked upon as no offence at all.

The manner of buying and selling is after this fashion:—whenever anyone looks at an

[1] In India the kitchen and other servants' offices are detached from the house—often several hundred yards off.

article admiringly, or asks any question about it, it is immediately handed to him by the seller, and the price demanded; however much he may protest that he was only looking at it, he is not heeded, and if he dispute any further, they spit in his face and insult him. In transactions of this nature the tradesmen are all in collusion, one supporting the other. In short the manners of these people resemble those of the Gonds in India of former days, who were rough mountaineers that lived by rapine and deeds of violence.

The lower orders of Arabs live chiefly on camels' milk, but wine and other intoxicating liquors are commonly drunk in Jeddah, the Turks and others partaking of them.[1] The well-to-do people among the Arabs are fond of good living, and as regards personal appearance are well-looking.

[1] Mahomed at first permitted to his followers the use of wine in moderation, but afterwards perceiving that total abstinence was the only safeguard against intoxication, he strictly prohibited them from touching what he pronounced to be an "abomination."—(*Vide* "Muir's Life of Mahomed," vol. iii. p. 300.) Hence the Begum's surprise at the unholy practice.

The magistrates and judges are greedy after bribes.

Beyond the city walls, there are some twenty or twenty-five windmills erected; they look like bastions or towers, and have openings in the side, into which are fixed wooden fans; these are turned by the wind, which is constantly blowing off the sea, so that by this means corn can be ground. At the present time, however, the windmills are not at work, and the residents of Jeddah use camels and horses for grinding their corn.[1]

There are about four or five thousand inhabited houses in Jeddah, and the population consists of Arabs, Turks, and Africans. The latter are employed as bargemen and porters; and the traffic on the sea shore consequent on the arrival and departure of ships is very considerable. The Turks and Arabs find occupation as shopkeepers, brokers and soldiers.

[1] There are, I believe, no windmills in India (at all events the Begum had never seen one), for their corn and all other kinds of grain are chiefly ground in hand-mills by women.

Good water is extremely scarce in Jeddah: the inhabitants have to bring it from a place about a mile and a half from the city, where between 500 and 1000 pits are dug, in which rain water is collected, and this they use for drinking. After a year or two, the water begins to be brackish, and then the pits are filled up and fresh ones dug.

Confectionery of different sorts is well made in Jeddah, both in the form of sweetmeats and of cakes filled with fruit.

CHAPTER IV.

I NOW proceed with the account of my march from Jeddah: Shêríf Abdúlla (of Mecca) wrote to me as follows:—"It is a long time since we first heard of your intended visit to the holy shrines. Praise be to God that you are on your way! The news has given me much pleasure, and as you will shortly reach Mecca, I have, with reference to the arrangements to be made for your reception, in accordance with your rank, sent to you my brother, together with an interpreter, and they will carry out all your wishes. Be so good as to look upon my relation as your sincere friend; and may you come with perfect ease and comfort to the House of God at Mecca!"

A similar letter came from the Páshá of

Mecca with reference to sending his son, Súlímán Beg to meet me.

After this I wrote to my Agent, Abdúl Rahím, saying: "Hire, for the journey to Mecca, eighty camels, at the rate of one Riál[1] each, but let me know if the hire be more or less." The Agent accordingly hired camels for the various stages—viz.: from Jeddah to Mecca, from Mecca to Mina, from Mina to Muzdalifa, from Muzdalifa to 'Arfát, and from thence by the same route back again to Jeddah. One riál proved not to be the fixed rate for every stage, but the hire of the camels varied in price; in some places it was more, in some less. The fact is I had previously written to Shêríf Abdulla and Páshá Izzat Ahmed (of Mecca) requesting them to make arrangements for supplying me with camels, mules and horses as far as 'Arfát; and they had replied that "I must negotiate the matter with the Sheikhs of the Bedouins who were

[1] A Riál = to twenty-five (25) Kursh is a rix dollar of about the value of four shillings and sixpence.

the camel drivers; and that this plan was invariably followed by all who made the pilgrimage."

The interpreter Mahomed Húsen, of whom I had made enquiries about the cost of the camels, wrote that "a 'Shagdaf'[1] camel (carrying two people) would be five riáls, of which sum three riáls were for the hire of the camel, and two for the Shagdaf. A Shebrí[2] camel, carrying one person, would be two riáls two kursh, the hire of the animal being two riáls twelve kursh, and the remaining fifteen kursh being for the saddle, &c. Large strong mules were seven riáls each, small mules five riáls; high caste donkeys six riáls, small ones three riáls; for inferior donkeys the price varied according to the quality of the animal ("Jaisá Gadhá waisi kimat;") the highest price for a horse was five riáls."

[1] A Shagdaf camel carries two square panniers or shagdafs, composed of a frame-work of wood, filled in with rope-work. Each pannier holds one person.

[2] A Shebrí camel carries a kind of square saddle made like a small bed, upon which one person sits.

The only mode of travelling is by riding either camels, horses, donkeys or mules; people of rank, however, only ride on Shagdaf or Shebrí camels.

The donkeys are swift and their paces easy, but their trappings are very indifferent, the saddle consisting of wood covered with leather, and the bridle and stirrups being of rope. Some people ride them astride, and others sit sideways as European ladies ride. The donkeys are fed with beans, grass being scarce, and only have water given to them once in the twenty-four hours. A very large kind of mule, which is called a "Baghlah," sells for a price equal to 200 or 250 rupees (£20 to £25). They are quite as noisy as donkeys, and have the same provender, but get fresh grass and grain when procurable.

At length the price of the camels having been settled by Abdúl Rahím, he took them off to Bakshí Kúdrat Ulla to arrange about their distribution among the different members of the caravan; and about sunset, having

mounted our "Shagdaf" camels, we started from Jeddah.

As soon as we had arrived outside the city walls, the Bedouins began to unload the camels, and being asked "why they did so?" they replied,—"When we impress camels for hire, we take half of the number inside the city, and leave the remaining half concealed outside the city walls. The reason of our doing this is, that the chief municipal official would demand his "dastúrí," (perquisite or per-centage profit) on the whole number, and if we refused him that, he would seize the animals and impress them for his own work." Directly, therefore, the camels come outside the city walls, the Bedouins commence unloading them, and the luggage is all thrown into confusion, and frequently some of it is either lost or stolen by them, it is impossible to say which.

Between Jeddah and Haddah (the first stage), I found the "Istikbál"[1] waiting to

[1] "Istikbál," literally "meeting." It is the custom in the East for people of rank to be received at some distance from their desti-

receive me, and with it were Shêríf Abdulla, brother of the Shêríf of Mecca, and Súlimán Beg, son of the Páshá of Mecca, attended by J'afar Effendi. The latter said to me,—"When the Shêríf comes up and salutes you by saying 'Aselám Alèykyum!' ('Peace be with you!') your Highness must reply—'Alèykyum selám!' ('Upon you be Peace!') Then he will say—'Kèyfhál kyùm?' ('How do you do?) Your Highness must reply,—'Tâyyib!' ('Very well!')"

After this, the brother of the Shêríf, riding on horseback, came up. The order of the procession was as follows:—About fifty sowars (horse-soldiers) rode behind Shêríf Abdulla, and about the same number of Turkish sowars behind Súlimán Beg, son of the Páshá. The Shêríf was preceded by an Abyssinian seated on horseback, who wore a fur hat which

nation by a deputation from the house of the host with whom they are to stay. In the case of Royal personages, they are met by some member of the family accompanied by a large retinue; the procession in India on such occasions is very imposing. The British Representatives at the different native Courts in India are received with the like ceremony.

appeared to me to be made of the skin of a shaggy sort of dog; he had two very small kettle-drums in front of him, and rode holding the reins in his mouth and using both hands for beating the drums. When the sun rose, I observed that an umbrella was held over the head of the Shêríf's brother by an Abyssinian riding by his side. The horses were very handsome and well bred, and went along as quietly as if they were kids or lambs tied together; there was no neighing.

Súlimán Beg's escort was similar to that of the Shêríf's brother, only he had but one kettle-drum. They were both accompanied by torch-bearers, and the torches were composed of a particular kind of wood, instead of rags soaked in oil, the ashes of which kept continually falling on the ground as the men moved along. The Shêríf's brother rode by my side for some little distance, but when I told him that the Dowager Begum was coming up behind, he, together with Súliman Beg, left me and went back to meet her.

We reached Haddah at seven o'clock in the morning, and on arrival, I heard the following account from Múnshí Saraj-ud-dín:—"In your Highness' caravan of pilgrims which left Jeddah for the great Mecca, at seven o'clock in the evening of the 15th Sh'abán, was the camel ridden by Her Highness the Kudsíah Begum, and in the middle of the night, while on the road, it was seized by about twenty Bedouins, who began leading it away from the caravan in another direction, when Her Highness called out in a loud voice—'I don't know where those people are taking my camel! They won't listen to, or understand me, and none of my servants are with me. Arí, Arí! (Hullo, there!) Lead my camel along near the Sikandar's camels!' There was with the Kudsíah Begum's camel, a slave whom she had purchased for the pilgrimage, giving him his freedom, and he had joined her at Jeddah; he was clinging round the neck of the camel, and would not let it go, when Búdhú Khán, a Sepoy of the Deorí "Bahádúr"

Regiment,[1] one of your Highness' own orderlies, having heard the Kudsíah Begum's voice, ran back, and began to deal such blows with the butt end of his musket at the three or four Bedouins who were leading off the camel, as well as at the ten or twelve others who were surrounding it, that he knocked several of them over; and when they saw that some of their companions were disabled, they left the camel and ran off; Búdhú Khán had been joined, in the meantime by Ghúlám Húsen and Húsen Baksh, Sepoys of the same regiment, and the three remained with Her Highness as escort."

The Kudsíah Begum herself gave a few more particulars of the occurrence, and said, as she "never imagined the Bedouins who were leading off her camel to be robbers, she entered into conversation with them, under the impression that they were escorting her, and told them not to keep her camel by itself;

[1] The "Bahádúr," or "Distinguished" Regiment, raised on the Sikundar Begum's own estate.

but to lead it along with mine." It was not until she arrived at Haddah that she understood they were robbers.

Kásim Alí, an "employé" of the Bhopál State reported to me as follows :—"When I reached the outer gate of Jeddah, the camel-drivers, that is to say the Bedouins, began turning all the luggage topsy-turvy, and ended with dispatching it in that state. After we had travelled about half a mile, one of the camel-men seized a box full of goods, and a bag containing a bill of exchange and other property belonging to some of the servants of Her Highness (the Dowager Begum). He ran off with these, leaving the camel behind him, the remainder of the caravan having gone on a long way a-head. We, therefore, being quite helpless had no alternative but to return to Jeddah. Arrived there, we procured a donkey from Abdúl Rahím, and with three horse soldiers as escort we again set off, and reached here to-day. On our way we fell in with Mián Idá, who told us to inform your Highness

that his camel-men, after having unloaded the camels, had left him where we found him, and that he was perfectly helpless."

On hearing this, I ordered a letter to be written to J'afir Effendi, requesting him to communicate with the Shêríf of Mecca, and to ask him what arrangements could be made for forwarding the goods.

I received a visit at Haddah from the Shêríf's brother and Súlimán Beg, the Páshá's son; but beyond the interchange of a few complimentary speeches we had little conversation.

We remained at Haddah on the 16th of Sh'abán, my agent, Abdúl Rahím, having carelessly forgotten to bring from Jeddah the goats which were to be offered in sacrifice at Mecca. We stayed in the Serai (or travellers' halting place), which consists entirely of "Tatties"[1] made of the dried branches of the date palm. These are erected on the

[1] A Tatti is a kind of screen composed of a framework of wood or bamboo, filled in with dried leaves or grass. They are used in India during the hot weather, inserted in the door-frames, and, by being kept constantly wet, moderate the heat of the hot winds.

ground, and are under one continuous roof, like military lines, and form four sides of a quadrangle, being partitioned into a number of rooms. In the tatties which compose the walls there are openings, but in those of the roof none, that the sun may be effectually kept out —there is a constant breeze flowing through the Tatties. All travellers stay here (in the Serai), and in the compartments intended for people of rank, a mat of date palms is spread, made in the form of a round hookah carpet.

After leaving Haddah we came to Bertoi, near which I was received by an escort of some eighty or ninety infantry and sixty or seventy cavalry, all of whom I dismissed on arrival, telling them I should not proceed on my journey until after I had bathed. There was also a guard of honour posted to receive me, consisting of fifteen or twenty cavalry, and sixty or seventy infantry. The men were drawn up on each side of the road, forming a street. J'afir Effendi came running up to me at this moment, and said: "When these people

make their salute, your Highness must say with a loud voice, 'Alèy kyum Sèlam !'" (Peace be upon you !) 'After the salute was over, some of the guard remained standing where they were, and some accompanied me, and with them were torch-bearers, carrying torches of burning wood.

CHAPTER V.

On Wednesday, the 17th Sh'abán in the year of the Hejra, 1280, corresponding to the 27th January 1864 of Christ, I arrived, in company with my caravan of fellow pilgrims, at the holy Mecca, at seven o'clock in the evening.

I wrote letters to Shêríf Abdulla and Páshá Izzat Ahmed, saying that "on the day of my arrival at Mecca, I was received by a guard of honour consisting of cavalry and infantry; that among these soldiers, I could not distinguish which were in the service of the Shêríf and which in that of the Páshá, and that it was my wish to give a small present (lit. some coffee) to all those who came to receive me at the Istikbál. If agreeable to the Shêríf, I would send it to him, because my people not being

acquainted with his, would find it impossible to distribute my gifts."

The Shêrîf replied, that, "with regard to a present for the troops at the Istikbál, the Shêrîf of Jeddah would give me the necessary information." And Páshá Izzat Ahmed replied, that "to give a present would not be in accordance with the etiquette of the country, and that he hoped I would understand this excuse."

CHAPTER VI.

THE hour of my arrival at Mecca was the 'Ishá (first watch of the night), and the call to evening prayers was sounding from the different mosques. I entered within the holy precincts by the Báb-us-Salám (gate of peace), and, arriving at the house of Abraham,[1] I stood and read the prescribed prayers. After that, I performed the ceremonies of the Toáf-ul-Kudúm,[2] and of running at the Safá and Marwáh.[3] It was then my intention to go to the house I had engaged, after I should have offered in sacrifice the animals brought for the purpose, and have accomplished the ceremony of Halak Nisái,[4] and have also visited the house of Abú-

[1] *Vide* Appendix, No. 9.
[2] *Vide* Appendix, No. 104.
[3] *Vide* Appendix, No. 9.
[4] *Vide* Appendix, No. 9.

Bakar, the Mutawwaf,[1] where it is customary for pilgrims to stay. If I should find my own house convenient, I intended remaining there.

In the meantime, however, meeting Molvi Abdúl Kai-úm, I asked him to conduct me to my house. He accordingly walked on before me; whereupon one of the four slaves of the Shêríf of Mecca, who had accompanied me from Haddah, ran after him, and, striking him in the face, pushed him against the wall. The Molvi called out in a loud voice, "Look, Madam! one of the Sheríf's slaves is beating me shamefully!" I said to the man, "Bhai! (lit. brother!) why are you beating the Molvi who is one of my people?" He replied, "You are to come to our Shêríf's house, and eat the dinner he has prepared for you." I answered, "The Shêríf has not invited me; I will come back when I have made my offerings." After this, I again proceeded on my way, Molvi

[1] Mutawwaf—the guide who conducts pilgrims through the ceremony of the Toáf.

'Abdúl walking before me, when a slave, who was with J'afir Effendi, a very tall, powerful man, drew his sword and began to attack the Molvi. The latter called out to me as before, and I remonstrated with the man who had assaulted him, saying that the Molvi, in obedience to my orders, was showing me the way to my house. The slave replied, "My master the Shêríf's feast, which cost him 5000 rupees, is all getting spoilt, and his money is being wasted!" J'afir Effendi then said, "Your Highness had better go to the Shêríf's, otherwise he will be very angry, and his anger is certainly not pleasant." On hearing this, I bent my steps to the Shêríf's house, and, arriving there, I found his brother, Abdullah, waiting for me, who, after having made a "salám," and inquired how I was, took his leave. I made the prescribed offerings at his door, and performed the ceremony of Halak Nisái. On entering the house, I found a room in which a handsomely embroidered velvet carpet was spread, and in front of the room, on the top of

an open portico, dinner was laid upon a table-cloth. The repast consisted of about five hundred specimens of Arabian cookery, some of the dishes savoury, some sweet. They said to me, "Eat your dinner." I excused myself by replying that I had had no invitation. J'afir Effendi said to me, "If you do not eat, the Shêríf will be very displeased, and it would never do to offend him." Then, stooping down, he whispered in my ear, "When the Shêríf is angry with people, he orders his head slaves to shoot them in the night, and *you* have to perform the Toáf;[1] on this account, then, do not make the Shêríf angry." After this, I said nothing more, but sat down and began to eat. The dew had fallen upon the food, making it as cold as ice, so that nothing had any flavour. J'afir Effendi and some Turks attended upon me at the meal. After it was over, night having set in, we passed it there.

When we got up in the morning, I saw that

[1] Which ceremony would entail the necessity of the Begum going out in the dark.

a carpet, richly embroidered with gold, had been laid down, and, thinking that from our eating Pán[1] upon it, it might be spoiled, I caused it to be folded up and given to J'afir Effendi, desiring him to send it to the Shêríf, but I do not know whether or not he told the latter for what reason I had given this order.

In the meantime, the Turkish attendants brought in some twenty or twenty-five trays, and J'afir Effendi came with them. He said, "The Shêríf has sent this repast." I replied, "I partook of his dinner last night, why has he sent me more this morning? It is not customary to feast a guest after the first day." He said—"It is our custom in this country to send travellers meals twice a day for three days." I replied,—"How can I partake of this repast, without having been informed regarding it, and without any invitation from the Shêríf?" He said,—"You *must* keep it; it is impossible for you to return it, for by so

[1] The spices and beetul nut eaten continually by the natives of India.

doing you would make the Shêríf very angry." To this I said,—"If, according to the etiquette of this country, the Shêríf intends feasting me for three days, let him do so when the ship arrives with all my retinue. I arrived here with only twenty or twenty-five people in my suite, and the Shêríf has sent me enough food for one or two hundred people. Among whom can I distribute it? The Shêríf's entertainment is being wasted." The Turks who brought the breakfast became very angry, and said,—"You are disobeying the Shêríf's orders, and treating him with disrespect." I replied,—"I am only speaking of a matter of custom and etiquette, and you accuse me of want of politeness, and of disrespect to the Shêríf. Well, set down the breakfast, but do not bring any more food to-night." As soon as I had said this, the dishes were put down, and divided among my people; I, also, ate a little. In the evening, the Turks brought the same supply of food again, whereupon I told them that part of the breakfast was

still lying untouched, and that there were no people to divide this meal among, therefore they had better take it away. On hearing this, a Turk became very angry, and said, Heaven knows what, in his own language, and remained talking a long time. Judging from his manner that he was very indignant, I allowed my people to take a portion of the dinner, and caused the remainder of the trays to be returned.

In the meantime, the Dowager Begum and Nawáb Faujdár Mahomed Khán arrived from the house where they were staying, and put up in the same house with me; and the Turks having taken away the dinner, did not return.

After we had said our prayers and performed the Toáf, we all went to bed. Next morning, at about seven o'clock, some twenty or twenty-five Turks, armed and dressed in uniform, arrived and rushed into the house in an excited way; they seized the Shêríf's embroidered carpet, which was lying folded up, and then pulled the mat, upon which two girl

attendants of mine were sitting, from under them, and threw it away, after having beaten the girls with sticks.

After this, proceeding to the apartments of Mián Faujdar Mahomed Khán, they entered the kitchen where the cooking was going on, threw water over the stoves, and put out the fire; they then broke all the earthern water vessels and spilt the water. One of the Turks addressing the Nawáb said: "You must not stay in the Shêríf's house—you have been speaking ill of him." The Nawáb replied: "Speak the truth now! In whose presence have I said anything against him?"

A Turk now came up to where I was, and sitting down in a most familiar and disrespectful way in my presence, began talking in Arabic in an angry tone. My Agent Hájí Húsen, who was sitting with me at the time, explained to me that the man said: "This woman is not worthy of the honour of sitting on this carpet; she has disobeyed the Shêríf's orders." To this I made no reply; but I

ordered a letter to be written to Háfiz Mahomed Húsen Khán, detailing the exact state of the case in the matter of the carpet, and the anger of the Turks, and I desired him to go to the Shêríf and ask: "Why we sojourning as travellers, had been rebuked after this fashion? If it were not agreeable to him that I should remain in his private house, he had only to signify his pleasure, and in compliance with His Excellency's orders, I should vacate it. For this reason, that we were only travellers, staying here at his will, as long as we should be detained in performing the ceremonies connected with the pilgrimage of Islám. It would be well, therefore, that His Excellency should adopt the plan I had pursued in appointing an agent for transacting business with him, and on his part depûte some intelligent and capable secretary to communicate with me, who should be able to explain all directions of the Shêríf on any matter, be it great or small, that I might be enabled to carry them out. That I wished him to put a

stop entirely to the Turks and Arabs intruding upon me, because I neither understood their language nor they mine; and Heaven only knew what from this mutual misunderstanding, they might not report to the Shêríf, who, owing to their misrepresentations, might be displeased without the slightest cause."

CHAPTER VII.

After having heard this, the Shêríf wrote to me, through Shêríf Háshím, as follows: "The duty of providing resting-places for the nobles who visit this city, devolves upon us Shêrífs, as well as the care of securing lodgings for the whole company of the Faithful and followers of Islám. Consequently, every person of rank entitled to consideration at our hands, receives the due amount of dignity and respect his position should command. We, therefore, having regard to your Highness' rank and the honour pertaining thereto, as well as to the friendship of long standing existing between your Highness' mother and my father, on hearing of your arrival from Molví Yákúb, were the more anxious to show every respect to your Highness, and in accordance with the

custom of this country, we prepared a house provided with every comfort, for your reception. Your Highness' mother, after having come to the very door of the house, went off to one that she had hired, in spite of every persuasion to the contrary. I took no notice, however, of this unpleasant occurrence. I heard afterwards that your Highness was not pleased with the entertainment provided, and that you had removed from the lower rooms which I had had carpeted, to the upper rooms, where you had caused your own carpet to be laid down. I understood from this that your Highness did not choose to sit on my carpet. I had every desire to secure your Highness' comfort, and therefore I had asked you for your own convenience sake to occupy the lower rooms, being under the impression that Indian people preferred the ground floor.

I have now laid before you for your Highness' satisfaction a statement of the circumstances which occasioned you annoyance."

In reply to this, I caused a letter to be

written to Háfiz Mahomed Khán, the Naib Bakhshi, in which I said: "I desire to acknowledge with thanks the respect and politeness shown by the Shêríf to us travellers, but the fact of the matter is this: that, whatever may be the etiquette regarding the reception of strangers, no explanation thereof was given to me, either at first by the Shêríf's brother, or by any of his dependents, whether officers or servants; neither did I ever receive a visit from Molví Yákúb, nor was there any interchange of politeness between us. The Dowager Begum, after leaving Bertoi, proceeded in advance of me, and I know nothing about her having gone to His Excellency's house and having left it again; but this much I do know, that Her Highness is suffering from pain in her back, and could not occupy an upper-storied house in consequence. Moreover, it is contrary to the custom of our country that a daughter, after her marriage, should with her suite, reside in the same house with her father and mother. I know nothing of any persua-

sions that were used to induce the Begum to remain."

I also wrote regarding the affair of Molví 'Abdúl Kai-úm and the violence of the Shêríf's slaves towards him; also of my intention of returning to the house prepared for me by the Shêríf, after I should have gone to the one I had engaged, and I related the circumstances of the entertainment which had been served to me without any previous intimation from the Shêríf. To this I added: "We, being Afgháns, pay great respect and reverence to the descendants of Fatima, so much so that from any Syed[1] who may be in the cavalry or infantry, no chief takes a Nazar.[2] Now the Shêríf is our Chief, as well as Lord of the whole world, and on account of his exalted dignity, I caused the very beautiful carpet which he had had laid down for me in the house prepared for my reception, to be folded up, in

[1] The Syeds are descendants of Ali, who married Fatima, Mahomed's daughter.

[2] A Nazar is an offering from an inferior to a superior.

case that from the coming and going of people, it should be injured in any way. I also told J'afir Effendi that I had fixed upon a residence for my own occupation, which, however, in consequence of its being very high was not altogether convenient. Notwithstanding this drawback, I only consider my one object, which is to perform the pilgrimage, and to cement the friendship existing between the Shêríf's family and my own. For the latter reason, I am most anxious to avoid displeasing him in any respect, and to give no grounds to his people for setting him against me. It is advisable, therefore, as long as I shall remain in Mecca, that the Shêríf and I should mutually inform each other beforehand of the customs of our respective countries, and that we should severally appoint officers, to see that the proper etiquette is observed between us. By this means all occasions of offence will be avoided. I have heard that a sister of the Shêríf was living in the house he placed at my disposal, and that she removed into another

for my accommodation. I think she cannot experience the same amount of comfort in a house that is not her own, and as going up-and-down-stairs is fatiguing to me, I will with the Shêríf's kind permission occupy the house I have engaged, thereby enabling his sister to return to her own house. I shall therefore await the expression of the Shêríf's wishes."

To this Shêríf Abdulla replied: "In accordance with the custom of this Court, and to show my friendship for you, I sent my brother to receive you with the Istikbál; it is both right and proper that the remaining hospitable observances (which consist of an entertainment lasting three days) should be carried out; and as my servants knew that the custom was both an established and invariable one, they thought it superfluous to give you any notice, either of the entertainment or with regard to your staying in my house. This will account for your having heard nothing of the matter. I now, being acquainted with the custom of your country, find that I acted contrary to your

etiquette, however, it was done unintentionally, so let bygones be bygones. Now, our friendship is established on a sure basis. It is no trouble to me to render you every assistance in my power; and, although I do not see the necessity for informing you beforehand, every transaction between us shall be to our mutual satisfaction, in accordance with the request contained in your letter. The house is entirely at your disposal, and by occupying it you have inconvenienced no one, neither is any return expected for it; still, if you consider that it is not adapted to you, you must decide as you think best."

On receiving this I wrote to the Deputy Commander-in-Chief (Naib Bakhshi) and told him to go to the Shêríf and say from me "that his courteous reply had given me much pleasure; that adjoining the house I had rented there were five other houses, not government buildings, which I should be obliged by his obtaining for me, in order that privacy might be insured to me during my stay for the period

of Ramzán,[1] and that I would send the rent to him."

The Naib Bakhshi wrote in answer, that the Shêríf had ordered the chief magistrate of the city to purchase the five buildings, and make them over to me, and that he had told him verbally, if I did not like to remain in his house, he would not be hurt or annoyed at my leaving it; for he only desired my comfort, and wherever I could be most comfortable, there I had better remain. He added, "The pilgrimage is a sacred duty, but it is incumbent on every one performing it to provide himself with a house suitable to his rank in life. I do not say that the Begum need necessarily remain in my house, but it is proper that she should select one adapted to the occupation of a personage of her great name and exalted dignity."

[1] Ramzán is a Mahomedan fast observed with great strictness during the month called by its name. From the appearance of the first streak of light on the horizon, until the stars are clearly seen at eventide, not a particle of food or a drop of water is allowed to be taken.

Notwithstanding the Shêríf's persistent refusal to take any rent, he accepted it willingly enough when the time came for me to leave.

At length the chief magistrate, through the medium of my prime minister, rented to me two buildings; one, a college, for my own occupation, and the other a private mansion for the accommodation of the pilgrims in my suite.

When I went to the Shrine at 'Arfát, at the first stage, Mina, I engaged three buildings for my stay of three days, and found when I had to pay for them that a year's rent was demanded; the rule being that if one remained a day only, one had to pay a year's rent.

I now wrote again, both to the Shêríf and Páshá of Mecca, saying that, "As long as I should remain there, I should apply to them in every case of difficulty, Providence having made them Lords of the country; and for this reason I had appointed my Naib Bakhshí and Captain Mittú Khán to wait upon them on all occasions, that they might be fully informed by

them regarding all matters of etiquette, and that every chance of misunderstanding might be avoided, for that I, not being acquainted with Arabic, was unable to give directions in that language."

The Shêríf replied, "What your Highness writes is very true, and I have appointed on my part, Háshím-Bin-Shêríf, to transact my business with you during the whole of your Highness' stay. And for your agents, I accept the Naib Bakhshí and Captain Mittú Khán. Mahomed Húsen, the interpreter, will act under their orders."

CHAPTER VIII.

THE City of Mecca the Exalted is very wild and desolate-looking, and is surrounded by lofty hills, quite destitute of trees. These hills extend, I am told, to a distance of four or five marches on all sides of Mecca; and I found on the 'Amrah road that this was the case. The road runs between the hills, being in some places so narrow as to admit of only three or four camels going abreast, and in others wide enough for five or ten.

The months of February and March were cool during my stay in Mecca (whereas the weather at that season in India is hot); however, the people told me they had not had such cold weather for the time of year for eighteen or nineteen years, but that the heat had been intense (lit., "it had rained fire").

During my visit we had cloudy weather about every two days, alternately with warm weather for two days, and occasionally it rained for an hour or two; once, too, we had hail for a day or so.

There was a great deal of severe sickness, and the inhabitants of Mecca suffered considerably. Nine people in my suite were attacked with various complaints, such as dysentery, fever, and tumours in the leg. On the pilgrimage, I lost eight altogether, four of whom died on board ship and four at Mecca and Jeddah. In the caravan that separated from me and went to Medina, a great many people died, some on land and some on board ship. Two persons also disappeared out of my suite, and were never found again: one was a woman whom we lost on the pilgrimage, and the other a water-carrier who went to Medina. I do not know what became of them.

In the country round Mecca, there are neither lakes, rivers, nor streams, there are only springs, and in these no travellers are

allowed to bathe without payment. People of the poorer classes are beaten and driven away from them, sentries belonging to the Shêrîf and Páshá being posted over them. The water is sold at the rate of half a kurush a skin full. A chief, or person of rank, who is acquainted with the Shêrîf and Páshá, can obtain a sufficient supply of water for the needs of his establishment. I had permission to receive as much as I wanted. There are magnificent baths in the city, those for men being separate from the women's.

The plan on which dwelling-houses are built is very objectionable, the sitting and sleeping apartments being close to the kitchen[1] and other domestic offices, so that one is annoyed in the sitting-rooms by smoke from the kitchen. Notwithstanding this drawback, the furniture of the rooms, as regards carpets and divans is excellent; but the arrangements for lighting

[1] As I have before remarked, the kitchen and servants' offices in India are not under the same roof with the house, but are generally separated by a distance of some hundred yards.

them are bad, the chandeliers and wall lamps being few in number. The houses are amply provided with crockery and vessels of brass and copper, and are built on the hills in the same way as they are at Raisen[1]—buildings cover the hill from the foot to the summit. The houses are without courtyards, and are built in flats or stories, capable of being added to at pleasure; no house has fewer than three stories, nor any more than seven. Some of them have door-frames, and some are without them; those that have door-frames have no doors, and where the latter are used there are neither chains nor hasps, locks nor bolts, not even hinges, the doors being fastened with a sort of wooden lock made in the shape of a cross, such as Christians wear round their necks. Houses belonging to people of the upper class have open vestibules of masonry in front, those that are used for dining in are generally without roofs, on account of the heat.

[1] Raisen is a town in the Begum's territory of Bhopál.

I made enquiries respecting the price of building materials, and found that the tariff was as follows:—

Lime (in Mecca itself) 12 measures, or one chest . . .	4 kurush[1]
Bricks, 1st quality, per 1000	2 riáls[2] 10 kurush
Do. 2nd quality, per 1000	1 riál 5 kurush
Do. 3rd quality, per 1000	1 riál
Stones, 1st quality, per 1000	4 riáls
Do. 2nd quality, per 1000	2 riáls

Timber for beams, from 1 rupee[3] 8 annas each to 1 rupee 4 annas 3 pie.[4]

Do. for rafters, from 5 to 6 kurush each.

[1] A kurush is $\frac{1}{40}$ of a riál.

[2] A riál (rix dollar) is worth about 2s. 6d.

[3] 1 rupee 8 annas equal to 3s.

[4] 1 rupee 4 annas 3 pie equal to about 2s. 6¼d.

The sanitary arrangements of the city are very much as I have described them to be at Jeddah, the streets being dirty and ill-drained; in some places they are broad, in others narrow.

The population is considerable, there being about 20,000 houses.

There is a fort in Mecca mounted with guns, but the guns are dirty and the ammunition is bad. The Turks are very dirty in their habits, and gross livers; I do not know whether they are well set up or not when in uniform or at drill, but in their houses they are very dirty and untidy in their dress.

Camels are bred very extensively; cows bullocks, goats, and sheep are perhaps about as plentiful as they are in India, but there are more of the thick-tailed sheep. There are no buffaloes. The horses are very superior and costly, but their trappings are not so, nor do the people ride well. I have heard that the Turks do, however.

Donkeys, mules, dogs, cats, flies, mosqui-

toes, &c., abound, also kites; but I saw neither common nor musk rats.

We saw on the hill on the road to 'Amrah a great many locusts (which do considerable injury to the crops); they were in such numbers, that one could not see the ground for them. The Bedouins gather them in baskets and use them for food.

There is a great consumption of meat, tea, and ghee,[1] which latter is made from the milk of the cow and the thick-tailed sheep.

In Mecca the people can neither sing nor dance, but most of the women whistle, clapping their hands and snapping their fingers as an accompaniment. On the occasion of weddings,[2] ladies sing comic songs and dance, but they do both so badly, that one has not the slightest pleasure in hearing or seeing them, but is rather disgusted than otherwise.

Amateurs of the kind of music we have in India, practise it stealthily in their houses.

[1] Clarified butter.

[2] It is not customary in India for ladies either to sing or dance.

When the Shêríf goes out, he is accompanied by people playing kettle-drums. In the Turkish regiments they use large drums, but do not play upon them in the English fashion.

No one but Mussulmans are allowed to practise their religious rites publicly.

There are Indian and Turkish medical practitioners in Mecca, and also dispensaries, in which the medical systems of their respective countries are followed.

The etiquette of paying and receiving visits is the same as in India, but most people only exchange them from self-interested motives; wealthy persons seeking for introductions with the expectation of making money thereby,—there is no interchange of sincerity and friendship. Every one is well off, but they are all miserly and covetous; it is no disgrace to any one to beg; high and low, young men and old, women, boys and girls of all grades, are more or less beggars. Give them what you will, they are never satisfied. Even when

work-people are paid for their labour, they do nothing satisfactorily, and demand their pay before their work is complete. The employers also, on their part, cheat as much as they can.

The custom of taking perquisites prevails to such an extent among all classes, that if one only wants to hire a donkey for the pilgrimage, one has to employ an agent, and this man gets as commission from the owner of the animal upon the hire of it, the sum of a kurush or half kurush. On all occasions of buying and selling, the same custom prevails. It is usual to demand the price of an article the moment it is sold; one is not trusted for an instant.

It seemed to me that begging was held to be as honourable as working; and when travellers take their departure (from Mecca), they are beseiged by nobles as well as plebeians who clamour obstinately and violently for "bukhsheesh."

Almost all the bad characters that have

been driven out of India, may be found in Mecca.

Imports from every part of the world are procurable, but the price of everything is dear.

Women frequently contract as many as ten marriages, and those who have only been married twice are few in number. If a woman sees her husband growing old, or if she happen to admire any one else, she goes to the Shêríf, and after having settled the matter with him, she puts away her husband, and takes to herself another, who is perhaps young, good-looking, and rich. In this way a marriage seldom lasts more than a year or two.

The inhabitants of the Desert, who are Bedouins, understand nothing about cooking, but eat uncooked food, also such things as honey, dates and ghee, with avidity.

The inhabitants of the city wear clothes, but those of the desert in place of clothes, content themselves with skins and blankets. Some of the Bedouins wear a long kind of shirt, without any waist-belt or girdle. Most of them

leave their heads uncovered, but some wear a rope made of date-palm fibre, or such like material, bound round their head.

The people who reside in the cities know something of religion, but those who inhabit the mountainous regions are totally ignorant of it.

Arabic is the language used in conversation, but pure Arabic is only spoken by a few,—the city people do not speak it.

The vendors of various goods carry on business in this way: if they ask a rupee for any article, and the intending purchaser offers half that sum for it, the salesman throws dirt at his customer, and spits in his face; and when he takes the price of an article either in silver or copper, if it be a small sum, he puts it into his mouth instead of using a purse or bag.

There is no salt used in cooking in this part of the world, but besides pickles and chutneys, they make sweet dishes without number.

There are more inhabitants of Delhi in

Mecca than of any other place. Fermented liquors are sold, but not openly, and the Turks and natives of India drink them.

The military and other subjects of the Sultan of Turkey who come on the pilgrimage to Mecca are much feared by the inhabitants of the illustrious city, and consequently have less trouble there than the pilgrims who come from India.

After prayer-time and the ceremony of Toáf, there is a great noise in the sacred precincts.

There is no fixed tariff in the bazaar; every shop has its own price,—they get what they can.

Everybody, whether of high rank or low, goes on foot.

Cheating and lying prevail to a great extent; and the children are very disorderly and noisy. There are no colleges or schools for affording them instruction, and the men and women are a worthless set of people.

There is no one particular dress worn; Arabs

and others all wear the costume of their respective countries.

I noticed on the hill Jabal Núr, which I visited, small pebbles of all colours; some red, some green, some golden. The people who come from Java to the pilgrimage are said to extract gold from them.

The jungle round Mina is very dense and wild; and I heard that many poisonous reptiles, such as scorpions, snakes, &c., are found there.

CHAPTER IX.

I LEARNT the following anecdotes from Akbar Khán, a servant of the State of Bhopál, who was one of my suite on the pilgrimage:—

"I went to bathe in the tank, which is small, and the only one in Mecca, and found there a great many men and women assembled to bathe; among them were a Bedouin and a native of India. The Bedouin asked the latter for his soap, but he would not give it, whereupon the Bedouin instantly struck at him on the shoulder with his knife, but the people protected him from further violence, and the Bedouin got out of the way. He then came to the place where I was washing my clothes, and begged of me in the same way. Having seen what he had just done, I refused his request, and violent language followed; after

which the Bedouin, having filled a bucket with water, began to help me wash my clothes, and as soon as I had finished washing them, I gave him the remainder of my soap."

"An Egyptian went into a baker's shop, and asked the price of the bread. When the baker told him, the Egyptian wanted him to take less, but the baker seized a broom and struck the man in the face, giving him at the same time plenty of abuse, and saying at last something so violent, that the Egyptian began pelting him with stones, and threw down all the contents of his shop on the ground.

"Occurrences such as these are constantly happening, and business transactions are carried on in this fashion between the lower orders and travellers. No one interferes in the matter."

The buying and selling of male and female slaves of all races take place in the slave market. There are a great many Africans sold, and they are exposed for sale on a "Dakkah" (*i.e.* a level spot), where they are

all collected together; and purchasers having selected them and paid the price, on obtaining a receipt, take them away from there. Georgian men and women are also sold; these people come in the caravans to the pilgrimage, and the inhabitants of Mecca buy them and sell them again to the pilgrims. In this way the sale lasts for two days every year. Some of the women are taken in marriage, and after that, on being sold again, they receive from their masters a divorce, and are sold in their houses, that is to say, they are sent to the purchaser from their master's house on receipt of payment, and are not exposed for sale on the "Dakkah." They are only married when purchased for the first time. The women who have children are allowed to sit down in their masters' presence; but with this exception, all women are compelled to stand in an attitude of respect. This is the custom prevailing among the upper classes. The nobles also purchase Africans and Georgians and send them to the shrines in the capacity of servants, for

performing such duties as sweeping, lighting the lamps, &c.; some of them receive a year's supply of food and other necessaries at a time. When the poorer people buy slaves, they keep them for themselves, and change them every year, as one would replace old things by new; but the women who have children are not sold. The Africans are dealt with in the same way, and the poorer classes purchase them for performing menial kind of work in their own houses, such as sweeping, lighting the lamps, washing clothes, fetching water, carrying burdens, serving at meals, and conveying goods from one shop to another. These have clothes for the year, and food twice a day given to them. Some of the female slaves are let out by their masters for daily labour, and the latter take their day's hire. When they behave badly, they are sold; but as a rule, the slaves make very faithful servants; after working at drawing water the whole day, they put their wages into the hands of their masters, and receive only two loaves of bread for themselves.

During the season of Ramzán,[1] there is a great deal of reciting litanies at night: one cannot catch, however, a word of what is said, it sounds like a confused noise. At the call to prayers, they use a sort of chanting (called by the Persians Ilhán) and change the key from a high to a low one. There are five calls to prayer made in the same way as in India, but one at night time, more than in India. There is one form of thanksgiving in the evening from four o'clock till sunset, *i.e.*, "God, He is great; God, He is great. There is no god but God, and He is great. Praise be to God!" There is one form of prayer in the early morning, in which many verses from the venerable Korán are read on the subject of the Oneness, the Majesty and the Glory of the All Merciful God, and others also relating to the Prophet of God—on whom rest mercy and

[1] Ramzán is the ninth Mahomedan month, during which a strict fast is observed; neither eating nor drinking is allowed between the morning dawn and the appearance of the stars at night. Prayers offered up on the 19th, 21st, and 23rd days are supposed to be peculiarly efficacious.

peace!—and to the four great friends.[1] This is said at dawn, and on this occasion the chanting is so complicated, that one cannot comprehend a word of it. They read with a full, clear voice.

[1] Mahomed, Ali, Omar, and Abubakr.

CHAPTER X.

When I was settled in Mecca, the Fakírs[1] used to assemble in such crowds before my doors that not only our meals, but our devotions were greatly interrupted. This was caused by the lavish liberality of Her Highness the Dowager Begum, and to put a stop to the inconvenience, I wrote to the Naib Bakhshí and desired him to direct the Sentries and Sowárs (who were posted over the house lent me by the Shêríf, and over the buildings rented by me) to inform me when the crowd of Fakírs at the doors became excessive, that I might send for some of the Turks belonging to the Shêríf to drive them away. If there were only one or two Fakírs, the Sepoy was to order

[1] Religious mendicants.

them off, and if any Turks remained at the doors, I was to be informed of it.

After arrangements had been made about the Fakírs, the Turks and Arabs commenced the same system of annoyance: they went about whenever and wherever they pleased; neither sitting nor sleeping apartments were sacred to them, no one knew when they might be expected, for they came when they pleased, but more especially at meal times, and without any invitation they would remain and sit down to eat with us. Some of them, moreover, behaved in the same way towards the soldiers of our escort, and when the men were cooking their food out of doors, if a Bedouin chanced to come up leading his camel, or engaged in any other occupation, he would join whoever might happen to be eating his dinner, and commence partaking of it; nay, he would even seize the food from a man and appropriate the whole of it with perfect complacency. Then, having returned thanks, and given his blessing to the man whose food he had devoured, he

would go away, utterly indifferent to the hunger of the individual whose dinner he had appropriated without permission.

I wrote to the Naib Bakhshí, and told him that not even the upper story rooms where we slept, were safe from intrusion; and I directed him to station one or two of my own people near the door of the room I had assigned to him as a sleeping apartment, with instructions to admit no one without my orders, excepting the wife of J'afir Effendi, the sister of Nawáb Nazír-ud-Daulah Umráo Dúlah Báki Mahomed Khán,[1] and any other ladies who spoke Hindustani.

[1] The husband of the Sikandar Begum's daughter.

NAWAB NAZIR-UD-DAULAH UMRAO DULAH
BAKI MAHOMED KHAN.

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CHAPTER XI.

I WAS now settled in Mecca, and began to be occupied with my religious exercises.

After Her Highness the Nawáb Dowager Begum had presented to the Shêríf, the Páshá and Shebí Sáhib[1] the gifts she had brought for them from Bhopál, the fame of her liberality and great riches spread to such an extent throughout the whole city of Mecca, that she was completely mobbed by Fakírs, and the possibility of her performing the Toáf was entirely put an end to. I felt perfectly helpless, and began to question the utility of having gone to Mecca for devotional ends. I accordingly requested the Shêríf and Páshá to make over to me some of their Turks, to form part of my suite when I made the Toáf, and so protect me

[1] The Keeper of the keys of the holy places.

from the violence of the Fakírs. The Shêríf, in compliance, ordered four Turks to attend me when performing the Toáf. They did this, and when they had safely escorted me home, they were going away after having made their "salám," but I judged from their demeanour that they expected a present, although they had not asked for one. I consequently ordered a present of eight annas[1] to be given to each man daily. They took it without any compunction, and seemed in no fear of punishment at the result.

We were in the habit of wearing Turkish veils[2] when going out on the Toáf and other expeditions, and the inhabitants of Mecca enquired of my people "which among those women was the Sikandar Begum of Bhopál?" Some of them were foolish enough to point me out, so to avoid a repetition of the annoy-

[1] One shilling.

[2] The Begum of Bhopál and the ladies of her family do not ordinarily cover their faces as is customary among Mussulman women.

ance, I issued an order to all my suite, forbidding them, on pain of dismissal from my service, to cause me to be recognized, either in doors or out of doors, by any one, be they inhabitants of Mecca, or strangers.

This point being settled, I discovered that some worthless and disreputable people among my dependants had commenced a system of making requests in my name to the Shêríf and Páshá. I, of course, prohibited this, and caused a copy of my orders on the subject to be sent to both those gentlemen, together with a letter to the following effect:—"Any communication you may have to make to me should come either through the Naib Bakhshí, Captain Mittú Khan, or the interpreter, Mahomed Húsen; and if any person in my suite besides them make a request in my name, they are not to be attended to."

The substance of my orders was to the effect that I forbade all my people on pain of dismissal from my service, to go to their Excellencies on any pretext whatever.

CHAPTER XII.

HAVING learnt from my Prime Minister that a person named Sheikh Ahmed Effendi, a Dághastáni,[1] was a good Turkish scholar, I formed a project, at the suggestion of my Minister, of having the venerable Korán translated into Turkish, in order that those Turks who were unable to understand it in the original, might become acquainted with it by this means. I accordingly spoke to the Dághastání on the subject, and he agreed to translate it. I then wrote to the Shêríf and Páshá, informing them of my desire that the Holy Word might be translated, in order that the Turkish people might read it, and be profited thereby. The

[1] A Dághastání is a guide to the shrines and other celebrated spots visited by the pilgrims.

PRIME MINISTER.

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Páshá wrote in reply, that "a translation of the Korán itself was not allowed; that there were translations of what the commentators had written upon it, and that my informant, whoever it might have been, had misled me on the subject. "Learned people," (he added), "who are versed in Arabic, are able to peruse the commentaries in that language; and with regard to the lower orders, there are numerous interpretations of the Korán in Turkish—for instance, that well-known and trustworthy one called 'Tibyán,' and most likely this is to be had in Mecca."

The Páshá's ideas seemed to me to be adverse to the weal of the common people, and I therefore directed the Dághastání to make a translation into Turkish of the Word of God, and to send it to me.

I now wrote to Syed Abú Bakar, the Mutawaf,[1] and said that if he could procure for me all the "Ghiláfs," (hangings or coverings) of the holy shrines in Mecca, I should esteem it a

[1] The guide who conducts the pilgrims to perform the Toáf.

great favour and be extremely gratified,[1] and would willingly pay whatever price might be asked for them.

The Páshá himself wrote to me on the subject and said: "When the caravan of pilgrims returns to Mecca from 'Arfát, the price of the Ghiláfs can be determined on. The Sultan of Turkey does not send new coverings for the interior of the holy places every year, and it is impossible to fix a price for the same. I will, on receiving the Ghiláfs, communicate with your Highness, through Syed Abú Bakr, the Most High God being willing. The exterior coverings are taken away every year by an inhabitant of Mecca, and having pro-

[1] Of the Ghiláfs here alluded to, I learnt the following particulars from the Minister of Bhopál, after the death of the Sikandar Begum:—They are coverings for the domes and other portions of the holy places at Mecca. Those that are used for the exterior hangings, are of a black material, with sentences from the Korán embroidered on them in raised letters,—and these are renewed every year, the old ones being the perquisite of Shebí Sahib (keeper of the keys of the sanctuary.) The hangings that are used for the interior are of red silk, with raised letters in white; these are only changed on the occasion of the death of the Sultan of Turkey, and the old ones go to Shebí Sahib.

cured them at the prescribed rate from him, I will send them to you. The Nawáb Kudsíah Begum has also written to me regarding the price of the curtains of the holy places, and I have to inform her that those curtains sell for 600 or 700 riáls. The curtains at the doors, and the screens on the four sides which are covered with gold leaf, go to the Páshá and Shebí Sahib, and the whole cost of the same is from 1300 to 1400 riáls.[1] Anything in excess of this price, would be considered in the light of a present, and such a gift would not be without its reward."

The Naib Bakhshi also wrote to say that the Shêríf had promised to send the curtains, but that the price I had paid for them was too small, and that we must send him something more. The curtain that surrounds the centre of the shrine fetches, when sold, as much as between 2800 and 3000 riáls.[2] The fact of the matter is, that after I returned to Bhopál, the Páshá neither sent the curtains nor

[1] Upwards of £300.

[2] About £600.

returned the money he had received[1] for them. The second request of the Shêríf for more money I did not comply with, and the consequence is, that a correspondence between us is still going on, through the medium of the Consul of Jeddah.

Captain Mittú Khan wrote to inform me he had heard from the Shêríf, in reply to two letters of mine, that the interior coverings of the holy shrines are only renewed on the accession to the throne of a new Sultan of Turkey.

I wrote to Páshá Izzat Ahmed informing him that I was writing two letters to Pásha Sarkash of Medina, on the subject of the coverings, both of the interior and exterior of the shrine of the Holy Prophet,[2] and that I should esteem it a favour on his part, if he would forward the reply of the Páshá to me. I enclosed him copies of the two letters, in

[1] The exterior hangings of the shrines arrived at Bombay just as the Sikandar Begum died in November, 1868, and a guard was sent from Bhopál to receive the much-valued relics with all due honour, and escort them to Bhopál.

[2] At Medina.

order that he might have a clear understanding of the matter.

The Páshá wrote in reply: "The coverings of the tomb of the Intercessor for Sinners (*i.e.* Mahomed), unlike those of the Temple of the Lord of the Universe (*i.e.* God), are not for both exterior and interior, but consist of a single hanging, and that is not changed every year, but at considerably long intervals; and it is preserved as a relic with the regalia of the Empire of Turkey. A small portion of it, however, is kept back, for distribution among certain chief personal attendants on the Páshá of Medina, and is divided among them, in accordance with an ancient custom. This covering of the tomb of the Glory of all existence was changed last year by the Sultan, and it would not be possible to obtain more than a very small portion of the curtain. I will, however, write myself to-day or to-morrow, to the Páshá of Medina regarding it, and ask for as much of it as can be procured."

Notwithstanding this, I returned to Bhopál

without any of the curtain, and the Páshá has never sent it to me.

Round the holy places at Mecca there is a series of buildings (or cloisters) built against the outer wall of the Mosque itself, known by the name of the "Madrassah," (*lit.* College), and these are rented by the pilgrims, for the purpose of affording to the old and infirm, to invalids and women (which latter are forbidden to show themselves in public) an opportunity of there joining in the prayers at the prescribed hours; and it is accounted the same as saying prayers in the shrine itself. After the prayers are over and the crowd diminishes, they go within the holy places and perform the ceremony of Toáf only.

Súlimán Beg, son of Páshá Izzat Ahmed came to pay me a visit, and as he was only able to speak Turkish, Sheikh J'afir Effendi acted as interpreter between us. After he arrived there was some delay on my part before I could receive him, and I excused myself by saying: "As Friday is the day for

the performance of religious observances, I had undressed myself for the prescribed ablutions, and was therefore late in making my appearance, and I hoped he would forgive me."

Súlimán Beg replied: "I fear I have inconvenienced you." I said: "It is the custom in our country, when people of rank visit each other, to give notice of one's coming two hours beforehand, in order that the people of the house, leaving all other occupations, may be ready for the visit." He replied: "I now understand your custom." After this I enquired of him the rate of pay of the Turkish servants, and he said: "The pay they receive is twenty kurush, that is three and a-half rupees a month, but besides this they have their food, and an allowance of soap for washing their clothes, also livery, and money for tea, &c. When the whole amount is reckoned together in the office, it comes to about twenty-one rupees."

I then asked if any of them would take

service at a lower rate, and he said, "Yes, the Páshá has the power of fixing their wages as low as sixteen rupees." I said, "If I engaged some Turks as servants, could I take them to Bhopál?" He replied, "When I have asked the Páshá I shall be able to give you an answer." After this, I remarked, "In the performance of our religious observances, five sacred duties are enjoined: viz.—that we should have clean clothes, a clean body, a clean spot to worship in, clean water for ablution, and that we should be punctual to time. Now, in Mecca, the people wear very dirty clothes; what is the reason of this?" Súlimán Beg replied, "Caravans of people come from all parts of the world, and, of course, there are many poor among them; and as they cannot afford to buy new clothes, they are obliged to wear old and dirty ones. How could the Páshá clothe them all?" I replied, "There is no necessity for the Páshá to supply them with clothes; he has only to make better arrangements for their comfort—for instance, he should entertain a

great many washermen,[1] and reduce the rate of prices for washing.[2] He should give strict orders to his servants not to wear dirty clothes, and should guide his subjects in the right way, decreeing that cleanliness is expected. When the people have been taught comfort and cleanliness after this fashion, they will begin to practise it of their own accord, and will bring up their children in the same habits." He replied, "I will tell the Páshá what you say," and seemed very pleased.

I then said that I was very anxious to see the ladies of his household, but that the ship in which were the presents I had brought for them and for himself from my country had not yet arrived. When they did, I should call upon his ladies and present my gifts. He replied, "There is no necessity to give them presents, they are equally anxious to meet your Highness." I said, "I have brought

[1] In India, men, and not women, are employed to do washing.

[2] That is reduce the price of the water used in washing.

presents for them, and, God willing, they shall be distributed to every one."

After this, Mahomed Husen, the interpreter, wrote to say, "Yesterday, being Friday, the 28th Sh'abán, 1280, A.H., the Shêríf of Mecca sent word by me to the Nawáb Dowager Begum that, 'if she wished to pay him a visit, she could fix any hour she liked on that day for honouring him with her presence, and that whatever conveyance she required should be sent for her.' I sent a message to this effect to Her Highness by Miánjí Riás-ud-dín.

The Dowager Begum replied that 'she required no conveyance, and that she would visit the Shêríf after mid-day; but that she would wish him to send four or five people to escort her, in case the Fakírs having recognized her should create a disturbance.'

The Shêríf, in accordance with Her Highness' request, deputed twenty men to attend her. Her Highness started on foot for the Shêríf's house, accompanied by Nawáb Faujdár Mahomed Khán, Mufti Sahib, and Miánjí

Riás-ud-dín, four or five men servants and the same number of women servants. The Shêríf sent two of his Turkish attendants as the Istikbál, to receive her at some distance from the door, and on her arrival he himself conducted her with great courtesy and respect into the house, and had her shown into the Zenána. Nawáb Faujdár Mahomed Khán, myself and all the suite were first invited into the gentlemen's apartments on the lower floor, and afterwards were conducted to the upper-storied room, the Shêríf conversing with us very pleasantly and politely. He also made many inquiries for your Highness. After this we were served with sherbet and coffee, and the Shêríf went into the Zenána to see the Dowager Begum, returning after a little while to sit with us. In the meantime Her Highness had sent to her servants for a large bag of rupees and a small one of gold mohurs;[1] but I neither know how many there were, nor to whom they

[1] A gold mohur is worth about sixteen rupees, or thirty-two shillings.

were given. After this Her Highness left and went to the house of the Shêríf's sister, accompanied by us all; the Shêríf sending three more slaves with the suite, and giving orders that Nawáb Faujdár and all of us should be conducted to his brother-in-law's. The Dowager Begum went into the Zenána, and the Nawáb and party sat with the brother-in-law. After this, Her Highness returned to her own house, and gave me twenty rupees as a present for the three slaves, to whom I handed them, informing the Shêríf of the same."

CHAPTER XIII.

THE inhabitants of Mecca now began to say that I ought to pay visits to the Shêríf and Páshá, they being the rulers of the country; and I accordingly made up my mind to send my prime minister to wait upon the Shêríf. I wrote to the Náib Bakhshi, and desired him to inform the Shêríf and Páshá that after the ship with my retinue had arrived, I would, God willing, pay them a visit, but that meantime, with their permission, I would depute the agreeable duty to Jumál-ud-dín Khán, my prime minister, who was the chief official in my dominion of Bhopál, and a most faithful servant of the state. The Náib Bakhshi wrote in reply, that the Shêríf would receive him at half-past eleven o'clock that day, and the Páshá in the afternoon.

The minister went at eleven o'clock, accompanied by the Náib Bakhshi, to pay the Shêríf a visit, and on his return, gave me the following account of it:—"The Shêríf left the room where he was sitting, and received me in another, and, speaking in Arabic, asked after your Highness' health. I replied, 'Thanks be to God, Her Highness is well, and she desires me to thank you on her behalf, and to say that her ship, with all her people, is on its way, and, God willing, will probably cast anchor in Jeddah to-day. As soon as Her Highness' suite shall have arrived here, and her mind be relieved of all anxiety, she will visit you.' He replied, 'The Begum is a Guest sent by God, and the duties of hospitality devolve upon me. It is right, therefore, that I should show her all the honour and respect in my power. It is God's good pleasure, and the command of my ancestor His Prophet, upon whom be peace! The Begum is under no obligation to me.'

I then made my offering of the five or six guineas that your Highness had given me for

the purpose, and the Shêríf, in taking them, said, 'I accept these out of respect for the etiquette of your country, although it is not the custom here.' After this he called for coffee, of which I partook, and then took my leave, the Shêríf desiring me to give your Highness his salám.[1]

At my visit to the Páshá to-day, in accordance with your Highness' orders, I was accompanied by the Náib Bakhshi and Mahomed Húsen, your Highness' vakeel (or agent). On my arrival the Páshá inquired for your Highness' health, and I replied, 'The Begum sends her salám, and desires me to thank you cordially for your courtesy in having sent your son to Hada to receive and visit her.' He replied, 'It is my duty to show you all the politeness in my power.' I then partook of the lemon sherbet and coffee which were served, and proceeded to make my offering of the five guineas your Highness had given me

[1] To send a salám is the same as sending one's compliments.

for the purpose. The Páshá, seeing the guineas in my hand, said, in a surprised tone, 'Such a proceeding as this is very improper; you must not do this!' I replied, 'It is the custom of my country, and among us whoever pays a visit to a person of rank, makes an offering as a tribute of respect.' He said, 'I consider it disgraceful.' And as I saw from his countenance that he would be vexed, I did not give the guineas. The whole of this conversation was carried on through the medium of Mahomed Husen the interpreter, we speaking Turkish and Hindustani respectively. I then took my leave, the Páshá rising with all due politeness, and sending his salám to your Highness."

After this, I made enquiries of the Arab Háji Mahomed Husen regarding the etiquette observed in the visits of people of rank, and he gave me the following particulars;—"When the son, or son-in-law of the Páshá of Mecca goes to pay a visit to any Indian nobleman, the latter having risen from his seat, receives the

guest with politeness. The compliment of serving sherbet and coffee is then observed; and a vessel filled with rose-water being brought in, the guests are sprinkled with it. Then, incense composed of ambergris and other sweet-scented things, is lighted in a burner and carried in front of the guests, and they hold their hands over the perfumed smoke. In the houses of Hindustani noblemen, these ceremonies are performed by people appointed by them for the purpose. At the conclusion of the visit, the host rises, and having made a salám, gives his guests permission to depart."

I now wrote to the Naíb Bakhshi, and told him that whatever day the Shêríf should appoint for my visit, I would hold myself in readiness for it. The Naíb Bakhshi wrote in reply, "The Shêríf says, 'If the Nawáb Sikandar Begum will honour me with her company, I shall be delighted to see her the day after to-morrow, on the 14th of the month, at eleven o'clock in the evening.'" I observed in reply, that "it was not our custom to pay visits at

night, especially in the sacred month of Ramzán, which is the the time for religious exercises; and I begged, therefore, to propose Wednesday, after mid-day prayer, as a more convenient time for my visit." The Shêríf, in answer to this wrote, through the Naíb Bakhshi, to say that, "if I went in the day-time the custom of giving me coffee and sherbet, which was an invariable one among Shêrífs and people of rank, could not be observed on account of the season of Ramzán; his wish was, therefore, that I should go at about nine or ten in the evening; but I was to do as I pleased, and he would be satisfied." I replied, "After nine o'clock in the evening, when I shall have read the prayers appointed for that hour, I will go to the Shêríf's." Accordingly, on the 16th of Ramzán, after nine o'clock in the evening, I went, as arranged, to pay my visit, and will now proceed to describe it.

CHAPTER XIV.

I WENT on foot to the Shêríf's house, and learnt that he was sitting alone in one of his rooms. Three slaves met me, and requested me to go into the Zenána, which I proceeded to do, they leading the way. At the first step of the staircase to the Zenána, some slaves were stationed; three or four steps higher up, some female Georgian attendants, and at the same distance still higher up, were some female Egyptians, servants of the mother and sisters of the Shêríf. These women placed their hands under my arms, and assisted me up the steps. Four or five steps higher up was one of the Shêríf's wives, and at the same distance, again, another wife. Then, beyond a door leading into a passage, at the place established by custom, being about half-way down the room, was the Shêríf's mother. As each

of the Shêríf's wives met me, they first took my hand in theirs, and then putting their faces against both sides of my face and neck, they ended with kissing me lightly on my lips. The Shêríf's mother did the same.

Nawáb Faujdár Mahomed Khán, the Minister, Háñz Mahomed Khán and Captain Mittú Khán who all accompanied me, were received in the gentlemen's apartments, and were joined by the Shêríf.

An hour afterwards some slaves came to me to say, that the Shêríf would, with my permission, come into the Zenána. I replied: "It is the Shêríf's own house," (meaning to say, "of course, he can do as he pleases.") I was sitting with his mother and wives, and conversing with the former, who spoke Arabic, J'afir Effendi's wife interpreting for us. The Shêríf has seven wives, four of whom I saw. Of these, two were Georgians, very handsome and beautifully dressed, being, one might say, literally covered with diamonds from head to foot. Their heads were encircled with a

wreath, composed of jewels, and when the ladies moved or talked, the sparkling effect of these was very pretty. Underneath this diadem, they wore on their heads very small, fine handkerchiefs, such as English ladies carry in their hands; these were thickly embroidered with jewels, and tied in a coquettish way. From their neck to their waist, they were adorned with gems in the same fashion. Altogether, in face, height, and beauty of limbs, these two Georgians were as perfect women as one could wish to see. The dress of one was composed of black satin, and that of the other of lilac satin, embroidered with stars. The third wife was an Arabian, and had regular features. The fourth was an Abyssinian.

Those wives only who have borne children to the Shêríf are allowed to sit down in his presence, while those who have no family, are compelled to stand with their hands put together.[1]

[1] This is an oriental attitude of respect observed by servants and inferiors towards people of rank.

When the Shêríf came into the Zenána, the four wives and the mother rose respectfully, and I, having marked their obeisance, advanced a few steps to meet him. After the Shêríf was seated I made my offering, and then followed the usual complimentary speeches. Having enquired for my health, the Shêríf asked: "How far is Bhopál from here?" I replied: "It is the Paradise of India—your Highness should pay it a visit." The Shêríf laughed and said: "My home is the K'abah."[1] After this, the wives and mother having again made their obeisance, sat down in the background.

Some Georgians and Africans who were in attendance, now brought in cups of coffee and pomegranate sherbet, and others the rose water and incense. Just as it is the fashion in India to give 'atar[2] and rose water, so is it the custom in Mecca to fumigate the guests with sweet-scented incense.

[1] *i.e.* The Sanctuary at Mecca.

[2] 'Atar is a very strong perfume—such as oil of roses or sandal-wood.

The Shêríf now said to me: "If your Highness will allow me, I will send for your uncle, the minister, and other gentlemen to come here." I replied: "I came here for the express purpose of paying a visit to the ladies of your Highness' family, and if the gentlemen come, they will go away. I had rather be with the ladies." The Shêríf, however, persevered in his wish to send for them, so, after a little while, I consented. The ladies accordingly withdrew, and some slaves were sent to fetch the gentlemen of my suite. The Shêríf did not salute any of them, but they, having made their salám, and kissed his hand, sat down. After a few complimentary speeches, they all returned to the gentlemen's apartments. The Shêríf remained sitting where he was. I should think his age was rather more than fifty.

The ladies now came into the room again, and, after remaining a little while longer, the Shêríf took leave of me and returned to the gentlemen's apartments. I then took leave of

the ladies, and went to another house to visit the Shêríf's sisters. The party consisted of three sisters, four mothers,[1] two sisters-in-law, and a number of other women. After the usual complimentary speeches, the Shêríf's younger brother came and sat with us, and then coffee and sherbet were served. After the incense burning I took my departure, and returned to my own house. It is the custom at these visits for the men to embrace each other, and for the women to do the same among themselves.

When I arrived at my house, I enquired of Mahomed Husen, the interpreter, what the etiquette was regarding the kissing of the Shêríf's hand, which ceremony he had observed at his visit. The interpreter replied,—"It is the custom here, when a person of rank visits the Shêríf, that the former should kiss the latter's hand. People of less importance only kiss the

[1] These were probably the mother of the Shêríf (who might have left his house to be present) and the mothers of his sisters—but the Begum does not particularize.

Shêríf's garments, while those of a still lower grade—such as servants—kiss the chair of state. Such Bedouins as hold any appointment under the Shêríf, being of the same tribe as himself, kiss his hand. Foot soldiers kiss the back of his shoulders."

After this, I wrote to the Páshá through Captain Mittú Khán, to say that whatever day he should appoint for my visit, I would go to him. The Páshá replied that, "on that very day, after prayers, I could honour him with my presence; and I was to be pleased to believe that he was very desirous of meeting me."

Accordingly, on the 20th Ramzán, at the appointed hour—being after nine o'clock in the evening—I went to pay my visit to the Páshá, and the arrangements regarding it were intrusted to his Turkish servants. They conducted my suite into a separate apartment, and then led me to one which had been prepared for my reception. The Páshá received me, and requested me to sit down on a chair, but seeing there were only a few chairs, I declined

doing so, and sat down on a kind of ottoman, covered with a carpet. The ladies who accompanied me also sat down. After this the Páshá said, that with my permission, he would send for the gentlemen of my suite, and I assented. J'afir Effendi acted as interpreter, and the conversation consisted of the usual polite speeches.

Súlimán Beg, the Páshá's son, had come to the door of the house to receive me.

I should say the Páshá's age was a little more than sixty.

After the accustomed interchange of compliments. I asked permission to go into the Zenána, and the Páshá's son conducted me thither.

I was received by the ladies in the same manner as at my visit to the Shêríf's family.

Most of the women were Turkish, and all handsome, but the one pre-eminently so was the wife of Súlimán Beg. The ladies' dresses were not so richly ornamented with jewels as were those of the Shêríf's wives. The Páshá

has two wives: one a Georgian the other a Turkish woman. His son has one wife, also Turkish. They observed the same ceremonious politeness towards their husbands as did the Shêríf's wives towards him.

CHAPTER XV.

I now wrote to the Naíb Bakhshí, and said that I would send him and the minister, any day that the Shêríf might appoint, to present the offerings I had brought for them from Bhopál. These gentlemen replied, "That the next day, at two o'clock, after mid-day prayers, they would be glad to receive them;" and the Shêríf added, "It is necessary that I should be furnished this evening with a list, in Arabic, of the presents, and a detailed account of their value. I can then give permission for such things as are appropriate offerings to be sent; a repetition will thus be avoided of what occurred in the case of the Dowager Begum's presents, which had to be returned. That lady offered an affront to me, by sending more costly presents to Shebi Sahib than to myself.

I will willingly accept the Begum's presents, provided they are not inferior to those received by any one else."

I then desired the minister, in company with Háfiz Mahomed Khán, the Náib Bakhshí, and Captain Mittú Khán, to wait upon the Shêríf and Páshá, and present my offerings, reporting to me, afterwards, any conversation that might take place.

I wrote, also, to Shêríf Abdúlla, and said that I was sending him a tray[1] of curiosities, and a similar one for his brother; also some bales of cloth for the other members of his family. "If he accepted them," I said, "I should be greatly obliged, and I hoped he would be pleased to do so."

I wrote to the same effect to the Páshá and his son respecting the presents for them.

The minister having distributed my gifts, reported, on his return, as follows:—"To-day, after mid-day prayer, accompanied by the other officers, as directed by your Highness,

[1] It is the custom in India to present gifts on trays.

I waited on the Páshá with the presents. Having looked at the saddle-cloths, embroidered with gold, he said, 'I have never seen such embroidery before—they do not make saddle-cloths like this in Constantinople.'

After he had seen all the things, and the bag containing 1000 riáls, he said, 'I am not allowed to accept such gifts as these; if people of my own race make similar presents, I keep them, but the order is, if a Chief from another country comes here and makes me such offerings, I should keep them by me in order to avoid giving him offence, and report the matter to Government, pending further orders. I will, therefore, keep all these presents, and send the list of them, with the Begum's letter, to Constantinople. In about two months I shall have received an answer, and I will inform the Begum of its purport.' I then said that the horse for which the trappings had been sent, would arrive immediately. On seeing the needlework prayer-carpet, made by your Highness' own hands, he was very pleased

and astonished, and praised it greatly. When Captain Mittú Khán took the horse up to him, he began to ask him about Indian horses, and inquired which breed was the best in India. Mittú Khán replied, 'At the present time, all the principal chiefs ride Arab horses, and are great admirers of them.' He replied, 'There is no breed of horses like them.' Mittú Khán then observed that 'there were no mares exported from Arabia.' The Páshá then asked about the age of horses, and inquired 'in what district the longest-lived ones were to be found, and how long they were fit for work.' Mittú Khán replied, that 'the Arabs were longer-lived and stronger than Indian horses.' He again asked, 'which was the best breed in India?' and Mittú Khán replied, 'that raised in the Deccan—the Deccan horses are the handsomest and swiftest.' The Páshá then enquired about carriage horses, and Mittú Khán said, 'Although other kinds are used for driving, the Arabs are the best; the chiefs prefer them to any other.'"

CHAPTER XVI.

After this, Sulimán Beg, the Páshá's son, came to pay me a second visit, on the occasion of the 'Íd-ul-Fitar.[1] I asked him if he was going to Constantinople? He replied: "In three or four days, but I will come and see you again before I start." I then asked who would carry on my work with the Páshá during his absence? He replied: "Now that you have visited him, and your mutual friendship is cemented, what necessity is there for agents to act in your respective interests?" He then told me the Páshá had sent his salám, and desired him to enquire after my health. I asked, "Whether or not there would be any impropriety in sending my 'salám' to the Sultan of Turkey?" He answered, "It is

[1] A festival held when the Ramzán ceases.

not the custom to do so, but there could be no harm in it." I rejoined: "When you go, then, say to the Sultan that a woman who has come to Mecca from India sends him her best 'salám.'" He said: "But I shall not have an interview with the Sultan—he only receives people of the very highest rank." I asked: "With what noble of distinction he (Súlimán Beg) would have an interview?" and in reply he mentioned some one's name that I cannot recollect, and said he would pay a visit to him. I then requested him to send my message through him, to which he replied: "Very well."

On the second day of the 'Id-ul-Fitar, being the second of the month Shawwál, the Páshá of Mecca came to my house to pay me a visit. After enquiring for his health, I asked: "Who had given him the medal he wore on his uniform?" He answered: "It was given me by a former sovereign," and mentioning the name of a Sultan of Constantinople, he added: "It was not from Sultan Abdúl Azíz. If, however,

I approve myself to him, I shall receive one from him, and people have recommended me to apply for it, but I have not done so yet. The present Sultan has a great liking for four things, and they are cannons, guns, ships, and road-making." I enquired if the Sultan had any railways or telegraphs in his country? "Yes, in Egypt, that is between Suez and Alexandria; and also in other places." "But why does he not establish them between Mecca and Medina, and Jeddah and Mecca?" "The Russians give us too much to do at present for that," he answered. I then remarked, that of all public works, the telegraph was the most important, and that, if there were one between Mecca and Constantinople, he would be able to have replies upon every subject without delay, and be guided in his actions accordingly. To this observation he made no answer. After this, as the gentlemen of my suite were dressed in uniform for the durbar, the Minister pointed out to the Páshá what uniform was worn in my army by both cavalry and infantry,

and he made some of the officers stand in front of the Páshá, to show it to him. I then asked when his son Súlimán Beg started for Constantinople, and he replied, in three or four days. I said: "It is hot weather for him to travel in." "It will be very cold the other side of Suez," he replied. After coffee and sherbet had been served, and the ceremony of fumigating had been gone through, he took his leave.

CHAPTER XVII.

I LEARNT afterwards through Niáz-Gul Khán, a Sowar of Bhopál, that the inhabitants of Mecca were commenting with much surprise on the Páshá's visit to me, and remarking, that hitherto no chief from Hindústán had received a visit from the Páshá as I had done, and they added: "Such an independent and accomplished chief as the Begum of Bhopál has never been in Mecca before."

When the Páshá came to pay his visit, I sent with the Istikbál, seven officers, nine Sowars, and fourteen foot soldiers. He told Mittú Khán that he had some guns of the new pattern, with conical bullets, coming to him, and they were on their way. He then enquired about the rifles we used, and how far they carried? Mittú Khán replied that "they would kill at a distance of 150 or 200 paces."

PRIME MINISTER. THE BEGUM. SECOND MINISTER.

To face p. 134.

The Naíb Bakhshí, whom I had sent to enquire for the health of the Shêríf, and to congratulate him on the occasion of the 'Íd-ul-Fitar, reported that he had also thanked him on my behalf for his attention in sending his brother to meet me at the Istikbál. The Shêríf, in reply, sent his "salám" to me, and his congratulations on the occasion of the festival, and of my having accomplished the pilgrimage—he added: "The Begum has honoured us with her presence in Mecca, but I am ashamed to think of the small amount of courtesy and attention I have been able to show her. God willing, however, I will pay her a visit at whatever hour she may appoint."

I now deputed Captain Mittú Khán and the Naíb Bakhshí to invite the Shêríf and Páshá to an entertainment I was desirous of giving them on the occasion of the 'Íd, and in commemoration of my pilgrimage. The Páshá in reply said: "The only feast I require is a continuance of our present friendly relations." He then dismissed Mittú Khán, but detained

the interpreter, to enquire of him what sort of entertainment would be given. In consequence of this, I wrote to the Shêríf and said: "I was anxious to give an entertainment in celebration of the 'Íd, and in commemoration of my pilgrimage, but as my people neither understood cooking after the fashion he was accustomed to, nor knew what dishes he admired, I would propose sending him the sum to be expended in a dinner, that he might have the food prepared as he liked." The Páshá wrote in reply: "That the Government would give him permission to acquiesce in my proposal."

I accordingly wrote to the Shêríf and Páshá, and said that I was sending them each 1000 riáls[1] for the entertainment which I hoped they would accept. Of this sum, I told the Páshá I wished 500 riáls expended on a dinner for himself, his son Súlimán Asaf Beg, and the remainder of his family and dependents, in celebration of the festival, and in com-

[1] 1000 Riáls = to £225.

memoration of my pilgrimage; the remaining 500 I desired might be distributed among the officers and troops that had furnished guards and escorts for me.

Both the Shêríf and Páshá accepted the money thus sent for the entertainment.

After this, I wrote to the Shêríf and Páshá about the position of my camp at 'Arfát, offering to pitch it wherever they might direct. I was informed by them that there were fixed places for the caravans from Syria and Egypt to encamp in, but that pilgrims from other countries might pitch their camps wherever they pleased. However, the Páshá proposed sending one of his people on the 1st of the month Zihíj with my camp to 'Arfát, to make arrangements for pitching it in a suitable place, in order that the utmost possible amount of comfort might be insured to me.

When I was starting for 'Arfát, I wrote to the Shêríf and Páshá, and asked them to make arrangements for furnishing a guard during my absence over the Shêríf's house in Mecca

occupied by me, and to order a similar guard over the tents at 'Arfát, Muzdalifah and Mina.

They agreed to make arrangements for furnishing three guards—viz.: one at the house, another for the camp at 'Arfát, and a third for that at Mina; but they refused one for Muzdalifah. They further recommended me to put all the valuables I had into a box, and send them to the Imperial Treasury at Mecca, where they might remain in safety till my return. I replied that I had no valuables to make over to them.

I then proceeded to 'Arfát, and having completed the whole of the prescribed duties of the pilgrimage, I returned to the exalted Mecca.

The Shêríf, at the farewell visit he paid me, wore in his waist-belt two daggers, the handles of which were thickly set with diamonds. Six bosses of diamonds were very large, and I should say the price of the six could not have been less than six lakhs of rupees (£60,000).

The Pásha did not come to pay me a visit.

When I left Mecca the Shêríf and Páshá

sent an escort of cavalry and infantry, with a relation of the Shêríf, as far as Haddah, with me. On my arrival at Jeddah, the English Consul, Mr. Stanley, showed me great politeness and kindness, and sent, with the Istikbál, his own interpreter, and one of his trusty officials to receive me; he also himself paid me a visit, and said, on leaving, that two distinguished gentlemen of the French consulate were coming to pay me a visit, and he hoped I would receive them. I asked him why he had not brought them with him to introduce them, and he replied that "it was not etiquette to do so."

About two hours after this, the French and Abyssinian consuls arrived. They were very intelligent, vivacious, good-looking young men, their faces beaming with eloquence, and they conversed in Arabic with great fluency. They asked me to tell them about my journey to Mecca, and I related all my adventures, and begged them to give my cordial greeting to the Emperor Napoleon, and to say that the plea-

sure of meeting the French Consul had been one of the advantages I had enjoyed from my visit to Mecca. After receiving the compliment of "'atar," the two gentlemen took their departure.

Having left Jeddah in the ship from Calcutta, which had been engaged for me by the Consul, I arrived at Aden, where we remained one day to take in coal, and then proceeded to Bombay.

Notwithstanding that the Páshá and Shêríf made an outward show of politeness towards me, in their hearts they were displeased with me. I can imagine two reasons for their dislike, one of which was that they had both heard a great deal of my loyalty to the British Government during the time of the mutiny, from the late Nawáb (lit. "who is now in Paradise"), Faujdár Mahomed Khán, as well as from those people who had been driven away from India during those troublous times. The other reason was, that I one day remarked (being astonished at the habits of the people of

Mecca, and the dirty condition of their houses), "The Sultan of Turkey gives thirty lakhs of rupees (£300,000) a-year for the expenses incurred in keeping up the holy places at Mecca and Medina. But there is neither cleanliness in the city, nor are there any good arrangements made within the precincts of the shrines. Now if the Sultan would give *me* those thirty lakhs, I would make arrangements for the Government of Bhopál to be carried on by my son-in-law and daughter, and you would see what a state of order and cleanliness *I* would keep the august cities in, and what arrangements *I* would make for the proper maintenance of the holy shrines; so that the Sultan would find out that dishonest people had been diverting his money from its legitimate uses, and had not kept a single thing in order; while I, in a few days, would effect a complete reformation!"

When I made this speech, J'afir Effendi, an employé in the Páshá's service, was present, as well as several other people of Mecca, so I

think it likely some of them repeated it to the Shêríf and Páshá; more especially as, one day afterwards, during a visit of the latter, I perceived, from the tone of his conversation, that he was annoyed, for he remarked, "Some people come to the pilgrimage in a spirit of humility, and not with their heads lifted up; many others, who are obstinate and designing, also come, and what do they gain by it?"

Altogether, I felt convinced that he was angry with me for my speech. If he had been a man of liberal views, he would have been rather pleased than otherwise, and have asked me to explain what arrangements I thought were required.

CHAPTER XVIII.

I WILL now recapitulate my impressions of Mecca and Jeddah. The latter is a desolate-looking city, very dirty, and pervaded with unsavoury odours. The climate is damp, the atmosphere being steamy, but there are neither water-courses nor tanks of any size; some of them are mere ponds, having no depth; and the colour of the water is dirty, while there are a great many insects in it, but the taste of it is not very bad.

The city of Mecca is wild and melancholy-looking, and like all hilly places has a dreary, repulsive aspect. Sometimes the weather is cold, sometimes extremely hot. There is consequently a prevalence of dangerous and inflammatory diseases, and of catarrh. The nights, however, are very pleasant, being cool

and healthy, without being cold, but an hour before sunrise, it begins to be as hot as in the daytime. The moonlight is magnificent, the atmosphere being free from moisture and clouds, and the horizon remaining perfectly clear. There is a scarcity of dew, and frequently a strong wind blows, and there is a good deal of thunder and lightning but very little rain; if any falls at all, it does not continue with any violence beyond an hour or two. Sometimes light clouds float about, occasionally causing shade, but at other times not moderating the sun's rays; and they never last more than two or three days. In some places green vegetables are grown, also melons and the Castor oil plant;[1] but the varieties of cucumbers and gourds which we have in India do not grow there. Fruit and vegetables, however, are to be had at all seasons of the year in Mecca, being brought thither from Ta'if in great abundance. They are both

[1] Ricinus Communis, or Palma Christi.

better and sweeter than the fruit we get in India. There is not a single tree in the whole city of Mecca, the soil of which is very sandy, and there is a great scarcity of mould; what there is, is a mixture of light and dark.

In some of the wells in Mecca, water has only been found by digging deep; in others, nearer the surface. Some of it is brackish, but some good.

The air is not good, although in my opinion it might be, but for the stupidity and carelessness of the inhabitants, who allow accumulations of dirt to taint and vitiate it. This nuisance is caused by the myriads of camels, goats and sheep which are brought into Mecca, to be slaughtered and offered in sacrifice by the different caravans of pilgrims; and there are no arrangements made for preserving cleanliness by the removal of the offal.

The men and women have dreadfully harsh voices; their heads and shoulders are, generally speaking, handsome, but the rest of their body is not well formed; they vary in height, some

being tall and thin, others short and fat; while the women have even greater muscular strength than the men, and are large-made and noisy. The people take a great quantity of food, as much as 5 or 6 lbs. in weight in the course of the day, but their diet is very gross; and their habits are dirty. The strength of the men is such, that they are able to lift a weight of twelve maunds (960 lbs.), whereas no one in India ever carries more than three maunds; and this burden they will carry without any assistance to the top of a high house.

The colours of their complexion are various, some few people being fair, while others are sallow, orange-coloured, black, and of different hues. Their hair is generally light or golden, and seldom black, and most of the men have small beards, rather than bushy ones.

In character, the majority of the people are miserly, violent-tempered, hard-hearted, and covetous, and they are both awkward and stupid.

These are my impressions, after a sojourn of four months in the country. Had I remained there a year, I should doubtless have had a great deal more to record.

CHAPTER XIX.

I WISHED to continue my Pilgrimage to Medina, but before coming to any decision I wrote to Mían Faujdár Mahomed Khán, saying that I had heard most appalling accounts of the state of the road to Medina, "which, if true, will deter me from going to that place, the Pilgrimage to Medina not being obligatory on Mahomedans. I am further induced not to go for the following reasons:—

1st. That all the camels being shagdaf, it is impossible for any one to move a muscle when on them.

2nd. The roads are very bad.

3rd. I know no particulars regarding the route, or the country through which it passes.

4th. I know nothing of Arabic, or of the language and customs of the Bedouins, so cannot understand what they say, or what they do.

5th. I have very few troops with me.

6th. I have not sufficient money to engage an escort of the Shêríf's or Páshá's troops.

7th. Even if I had, the officers have no fixed pay, and would take all they could from me, and are, I believe, capable of plundering my property.

8th. The reputation of the Kudsíah Begum for wealth and liberality, is now so widely known, that she could not go *incog.* If we could by any means get away quietly, the Bedouins would be very angry, and would say: 'This is the very Begum who could spend so much money at Mecca, and yet is now travelling empty handed, for fear we should plunder her on the way!'

9th. The Bedouins demand Bukhsheesh at every step, and if they do not obtain money or food, frequently grossly insult, or even kill one.

Where am I to find money to satisfy all their demands?

10th. The local authorities do not exert themselves to protect Pilgrims. The Shêríf takes two Ríáls from the Bedouins for every camel engaged; when he has collected a large number of Pilgrims, he sends them off to Medina, caring only for the money he is to receive, and nothing about the safety of the Pilgrims.

11th. The Shêríf, himself, never goes with a caravan, his servants told me it is not etiquette for him to do so, he sends a nephew or distant relative.

12th. I have a great number of women, and but few men in my suite, I should consequently require a large escort.

13th. I have heard that the Bedouins frequently have disputes with the Turkish Government, in which case, caravans are obliged to remain at Medina two or three months."

I also wrote to Hakím Bahár 'Alí Khán, as follows:—

"The Nawáb Kudsíah Begum, soon after her arrival at Mecca, unpacked her boxes, and dealt out her alms with indiscriminate liberality, Mián Faujdár Mahomed Khan and I, both told her that the beggars were chiefly people of bad character, and also that misfortune generally befell those who here earn a reputation for wealth. (In Mecca, no one gives charity openly, it is always done quietly and by degrees, as if the donors were poor.)

Her Highness, however, would listen to nothing we had to say, and continued to distribute her gifts as she thought fit, till even the Shêríf became displeased at her mode of giving alms, just in the same way as the people of Bhopál are.

We also told her that as it entirely depended on the good will of the Shêríf whether anyone could go to Medina or not, she should keep him in a good humour, the twelve Bedouin

chiefs at the twelve stages being mostly relatives of his.

We also said to her: 'When the Bedouins hear of your liberality, they will demand, Heaven only knows how much from you!' We reminded her, too, of the Bedouins trying to carry her off on the way to Mecca, but she paid no heed to our remarks. Having heard of the dangers of the road, I wrote to Mían Faujdár Mahomed Khán, a copy of which letter I forward for your perusal.

A person from Joudhpore, by name Mústáh, has sent me an account of a friend of his, who visited Mecca, and whilst there had gained a reputation for generosity and wealth. The Bedouins seized him when on his way to Mecca, and made him pay a lakh of Rupees* before they released him. He added, 'as the Nawáb Kudsíah Begum is even better known than my friend, it would not be safe for her to go.'

A woman, by name Marían Bíbí, a widow

* Equal to £10,000.

of Runjeet-Sing, has also strongly advised me not to go.

As all my people are anxious to perform the Pilgrimage, and we have no reliable information to depend upon, I shall feel much obliged by your informing me of the real state of the road, &c., &c."

Mían Faujdar Mahomed Khán's reply was as follows:—

"What you write is quite true and most sensible; to go to Medina till the road is quite safe is to trifle with our lives. You are quite right not to go, for it is written in the Venerable Korán, 'it is wicked to put one's life in danger.'

"It is laid down that all Mahomedans ought to go to Mecca, but it is not necessary to go to Medina. When our Pilgrimage here is over, we should return to Bhopál."

Hakím Bakár 'Alí Khán also wrote:—

"My opinion quite coincides with your Highness's, you should not go to Medina. You may come here again some day, when you

may be able to go. The Molvís, and men learned in the law, have decided that it is not necessary to go to Medina, if the roads are unsafe. Imám Mahomed Ghazálí has even forbidden it."

After this, my First Minister reported to me as follows:—"I went with Capt. Mittú Khán to the Páshá 'Izat Ahmed, and he informed me that the Sultan had cleared the road to Medina, and that several caravans would shortly be going there. He added, 'I am averse to the Begum going along this road, because the fame of her wealth has been spread abroad, and the Bedouins will consequently give a great deal of trouble. If she goes, I will send her by the eastern road with an escort and some guns, she would then be quite safe, and she should engage her camels to go by that route, and reduce her suite so as not to have more than 50 camels.'

"I replied to the Páshá, through the Interpreter, 'If there is fear of Bedouins on the Imperial road, there must be equal danger on

the Eastern road; the Bedouins hearing of the Begum going by that route will be certain to lie in wait for her.' He said, 'There is far greater safety on the Eastern than on the Imperial road.' As he would not give any further answer to my question, I informed him I would report the matter to your Highness, and communicate to him your wishes. He then said, 'You should hire the camels and camel drivers through the Shêríf, as he is the Ruler and Spiritual Head of the Bedouins, he therefore knows the good and bad among them. I know nothing about the Bedouins.' I then took my departure and came to your Highness."

I again sent the Minister to the Shêríf and Páshá; and he said to the Shêrif: "The Begum of Bhopál is much distressed to hear that the Bedouins have closed the road to Medina." The Shêríf replied: "God willing, the road will soon be opened, I and the Páshá are not unmindful of the Begum's safety." The Páshá said: "Please God, the Begum will

soon be able to visit Medina. I have written several letters to the Páshá of Medina, whose duty it is to keep the Bedouins in order, and I have also sent him troops. I expect in a few days to hear from him; directly I do so, I will inform the Begum. If the road is not safe, I will send a strong escort with artillery to accompany her."

When Sulimán Beg, the Páshá's son, paid me his second visit, he said: "Yesterday, the Shêríf and Páshá were in consultation, and they have arranged to send you by the Eastern road to Medina; you should reduce your caravan (of 700 camels) to about 50 or 100 camels, and you should leave all your valuables in Mecca." I replied: "Give my compliments to the Páshá, and ask him to *write* what you have now told me, and *I* will write and inquire of him regarding those points on which I want information." Sulimán Beg then became quite silent.

I then wrote to Shêríf Abdúllah and Páshá 'Izat Ahmed, as follows:—

"I have made many inquiries regarding the road to Medina; some people tell me there are four roads, others, that there are five or six; some say the roads are open, others that they are all closed. I believe, therefore, that none of them know anything about the matter. I shall feel much obliged by your sending me a list of the various routes, together with the names of the marches on each, and also by your informing me what roads are closed and what open."

In reply, Shêríf Abdúllah and the Páshá wrote:—

"There are five roads to Medina, besides the Imperial road, (Mamba-ul-kher) but only small caravans of 40 or 50 camels go along most of them. The large caravans go either by the Imperial or Eastern road.

It is to be hoped that, through the efforts of the Páshá of Medina, the Imperial road will soon be clear of Bedouins."

I learned from Mahomed Hasan, an Arab,

the following particulars regarding the routes, &c., to Medina:—

"About the 15th or 20th Shawwál, the first caravan leaves Mecca, it assembles at Wádí Fatima: owing to the scarcity of water, it goes in small parties to Safrá Wádí, (the seventh March from Mecca). Many stop one day and night at Rai-ek, *en route.*

At Safrá Wádí, the caravan re-assembles, and marches together for two marches, as far as Bír Sharokí, for fear of the Bedouins. From Bír Sharokí, they go in small parties to Medina, which is one march distant.

In marching from Medina to Mecca, the same precautions are adopted.

After the "Haj," two caravans go from Mecca to Medina; the first is called Tíárah, and goes with the Syrian caravan; the second starts about twenty days after, and goes very slowly."

Amír Baksh, an inhabitant of Mecca, gave the following reply to my inquiries:—"The Imperial, Eastern, and Suez roads are all in-

fested with Bedouins, those on the Eastern road obey the Shêríf of Mecca, consequently, they do not do any harm. The Suez route is not necessarily entirely by land; from Suez and Jedda, the journey to Khárí Amboh can be performed in a steamer or sailing vessel."

I wrote, as follows, to Miriam Bíbí, of Aden, whose orders all the Bedouins respect, (twelve of the Bedouin chiefs being under Sheikh S'ad, who is her disciple.)

"I have heard from the people at Mecca that the roads to Medina are closed, because there is a dispute between the Bedouins and the Sultan of Turkey. I have also been informed that Sheikh S'ad, who is a great chief among the Bedouins, is your disciple. I write, therefore, to request that you will give me a letter to Sheikh S'ad, to the effect that when my caravan goes from Mecca to Medina, he, or his son, or one of his near relatives, should accompany and escort it safely to Medina and back again to Mecca. I will handsomely reward him. Please send the letter for Sheikh S'ad

to me, and I will forward it to him and receive his reply."

I wrote to H.B.M's. Consul at Jedda, as follows:

"I send herewith copies of all the reports I have received regarding the routes to Medina. Please give me your advice. I purpose going with the Egyptian and Syrian caravan to Medina, and, having performed the Pilgrimage, to go with the same caravan to Suez, from whence I hear I can proceed by steamer, *viâ* Aden, to Bombay. I cannot learn anything here about the route from Medina to Suez,—which I believe is about 27 marches. Will you kindly inform me whether supplies can readily be obtained, whether the road is safe, and also whether you can procure me an escort."

The Consul wrote in reply:—

"There are hundreds of persons in Mecca who know far more about the routes than I do; as, however, you have asked my advice, I should recommend you to march to Jedda, and

to go from there to Khárí Amboh by steamer; from Khárí Amboh it is not many marches to Medina.

"I have learned the following, regarding the Suez road, from the people here. The road is bad, water is scarce, the distance great, and the expense will be enormous. It is 600 British miles from Medina to Suez, and I should advise you *not* to go by that route: if, however, you are bent on going to Suez, your best plan would be this:—

"From Medina to Khárí Amboh by land, and thence to Suez by steamer. If you wish it, I will arrange to charter one of the Imperial (Turkish) steamers for you. From Suez to Bombay you will, I fear, encounter difficulty, as there are only two or three of the Peninsular and Oriental Company's steamers ever there. In my opinion, it would be better for you to charter a steamer in Bombay to fetch you.

"The person who advised you to march from Mecca to Suez, and thence by steamer to Bombay, did so from interested motives.

"There is no doubt the Eastern road from Mecca to Medina is the safest, but even on it men and animals suffer great inconvenience.

"This being a foreign country, I am unable to order an escort for you."

I received a letter from Sheikh S'ad in reply to the one sent him by Miríam Bíbí; he wrote thus:—

"I send my son Hazífá to you, he will do all you desire, and convey you in all safety and comfort. I will do all I can to assist you. Pray treat my son, and the Arabs with him, with all kindness, because they will suffer much trouble and inconvenience. Your generosity is well known.

The camel men will receive every assistance from me, and my son will study your comfort in every way."

On further inquiry, I learned that the marches are thus performed:—

The caravan marches daily for seven "Pahars,"* and halts for one "Pahar." In

* A "Pahar" or Watch is equal to three hours.

this manner Medina is reached in twelve days.

There is no water on the road. The Bedouins alone know the route, and where any water is to be found.

There are many hills on the road to Medina, but all destitute of trees.

Whatever the Pilgrims take with them the Bedouins seize, giving back only what they do not want.

Even the water which is carried on camels they sometimes seize. They will convey in safety to Medina any caravan with which they are pleased, but if they are annoyed, they leave the caravan and disappear among the Hills; and the Pilgrims, not knowing the road, wander about till they die from thirst and starvation.

The Bedouins, for five, out of the twelve stages to Medina, acknowledge the Shêríf Abdúlla, for the other seven they look to Sheikh S'ad as their Ruler.

But they only obey the orders of their

chiefs so long as it suits them, no reliance is to be placed in them, they respect no promises, and obey no orders, unless it pleases them to do so.

For these reasons, I resolved not to go to Medina, as it would have been needlessly risking my own life and those of my suite.

I learned that the coverings for the shrines at Mecca and Medina are sent with a large body of troops, which accompanies the Syrian and Egyptian caravans; that caravan is therefore never molested.

VIEW OF BHOPAL.

To face p. 164.

A SKETCH

OF THE

HISTORY OF BHOPÁL.

SKETCH OF BHOPÁL.

THE Bhopal family was founded by Dost Mahomed, an Affghan of the Mirají Khel tribe.

He went to Delhi in A.D. 1695, and first entered the service of Jehál Khan, a noble of his own tribe, and afterwards that of the Emperor Aurangzeb.

In A.D. 1706 he was sent with a force detached for the subjugation of Málwa. Having greatly distinguished himself on various occasions, he was rewarded by being appointed Superintendent of Bersíáh.

Shortly after his appointment, he married the daughter of Anand Sing, the Hindú Takúr of Mangalgarh. The Takúr having died when on a journey to Delhi, Dost Mahomed seized his estate.

In A.D. 1716, Dost Mahomed having consolidated his power, attacked and captured the fort of Jagdíspur, murdering the Hindú Zemindar and all the garrison. He changed the name of the place to Islámnagar, and called the stream which runs under its walls, Halálí.

Dost Mahomed having rendered great assistance to the Rajah of Gúnnúr, who was engaged in a dispute with the Emperor of Delhi and the Rajah of Cháinpúr Bárí, received the town and lands of Bhopál in perpetuity.

Having gained the confidence of Newal Shah, Rajah of Gúnnúr, Dost Mahomed was invited by the Rajah to take up his residence at Gúnnúr. He secretly conveyed into the fort a large number of armed men in palkees, which as they were supposed to contain Dost Mahomed's wives and family, were allowed to pass without examination. During the night he attacked the Rajah and his followers, and made himself master of the place: this occurred in A.D. 1720.

VIEW OF BHOPAL.

During the remainder of his life he devoted himself to building the fort of Futtehgurh at Bhopál, and to surrounding that city with a strong stone wall. He died in A.D. 1723, at the age of sixty-six.

Immediately after his death the Minister of Bhopál elevated Dost Mahomed's son Súltán Mahomed to the throne, to the prejudice of his eldest, but illegitimate son, Yár Mahomed, who was at the time in the Dakhan, a hostage for his father's loyalty to Nizám úl Múlk.

Yár Mahomed's cause having been espoused by the Nizám, Súltán Mahomed was driven from the throne.

After an uneventful reign Yár Mahomed died in A.D. 1758, leaving four sons, the eldest of whom, Faiz Mahomed, succeeded him. Attempts were made to revive the claims of Súltán Mahomed, but on receiving Rahátgurh as a Jaghir in perpetuity, he renounced on behalf of himself and his heirs all claims to the throne.

In 1760 the Peshwá, Báji Ráo, on his

return from Delhi, encamped near Bhopál, and in the name of the Emperor demanded all the districts seized by the Patháns of Bhopál. The Nawáb was then deprived of almost all his possessions in Málwá; he was, however, confirmed in his districts in Gondwáná. Faiz Mahomed died in 1796 at the age of forty-nine, having reigned about thirty-eight years, leaving no issue. His brother, Yásín Mahomed Khan, who succeeded him, survived his elevation only a few days; Hiát Mahomed Khan, another brother, then became Nawáb. Having no sons, Hiát Mahomed adopted four slaves or chelahs, who at different times performed the duties of Minister, and in fact ruled the State.

In 1799 the Nagpore troops besieged Hoshungabad on the Nerbudda, on the southern frontier of Bhopál, and the Pindáris attached to the besieging force overran the Bhopál territory.

At this time, when the fortunes of Bhopál were at a very low ebb, Wazír Mahomed, son of Sherif Mahomed (cousin of Hiát Mahomed)

came to Bhopál as a soldier of fortune. By his courage, perseverance and tact he afterwards saved his country from the Mahrattas, and became the founder of the present reigning family of Bhopál.

Nawáb Hiát Mahomed Khan died in 1806 and was succeeded by Ghos Mahomed Khan, a son born after his accession.

Ghos Mahomed being jealous of the influence of Wazír Mahomed, called in the assistance of Scindiah, and agreed to pay him tribute. He gradually sank into obscurity, and before his death in 1823 retired into private life.

Wazír Mahomed having expelled the Mahrattas from Bhopál, became *de facto* ruler; he allied himself to the chief Pindárí leaders, who, in return for the shelter he afforded them, assisted him against the Mahrattas.

In 1809 Wazír Mahomed tried fruitlessly twice to obtain the assistance of the British Government in his unequal struggle with the Mahrattas.

In 1812 Jagú Bapú, one of Scindiah's generals, invaded Bhopál with a large force, and laid siege to the capital. On the payment of a large sum of money, he retired to a neighbouring district for the rainy season.

In 1813, having been joined by a large force from Nagpore under Sádak Alí, he again besieged the capital. He failed to capture it, and after a siege of nine months retired.

In 1814 Scindiah was prevented by the British Government from renewing his attacks on Bhopál.

Wazír Mahomed died in 1816, aged fifty-one, having been *de facto* ruler of Bhopál nine years.

Nazar Mahomed, a younger son of Wazír Mahomed, was placed on the throne; neither Ghos Mahomed the titular Nawab, nor Amír Mahomed, the eldest son of Wazír Mahomed, offering any objection.

In 1817 a correspondence which was declared to have the force and validity of a treaty, took place between the British Government and Nazar Mahomed.

In 1818 a treaty was duly signed by which the throne of Bhopál was guaranteed to the *de facto* Nawáb, Nazar Mahomed, and his heirs for ever. By this treaty Bhopál was bound to furnish a contingent of 600 cavalry and 400 infantry.

Nazar Mahomed having on many occasions shown his loyalty and attachment to the British Government, received the five Meháls of Ashta, Síhor, Jáwar, Dúráihá and Devípúráh in perpetuity.

In 1817 Nazar Mahomed married Gohar Begum, the daughter of Ghos Mahomed Khan. He was accidentally shot on November 11, 1819, at Islamnaggar by his brother-in-law, Faujdár Mahomed Khán, a child about eight years of age.

He left one child, the Sikandar Begum.

With the sanction of the British Government it was arranged that Múnír Mahomed Khan, a nephew of Nazar Mahomed, should succeed, and that on his coming of age he should marry the Sikandar Begum. The

widow of Nazar Mahomed was to be Regent during the minority.

In 1827 Múnír Mahomed attempted to assert his authority, but was resisted by the Regent, and ultimately defeated.

In 1832 on having a jághír worth £4,000 per annum guaranteed by the British Government, Múnír Mahomed resigned his claim to the throne, and to the hand of the Sikandar Begum, in favour of his younger brother, Jehángír Mahomed Khán.

In 1835 Jehángír Mahomed was married to the Sikandar Begum. Instead of putting an end to the family differences, this marriage only increased them, Nazar Mahomed's widow, known as the Kudsíah Begum, seized him and kept him for some time in confinement.

In 1837, having effected his escape, Jehángír Mahomed assembled a large force, and after numerous engagements with the Kudsíah Begum was defeated and compelled to take refuge in the fort of Ashtá. The fort was besieged, and much blood shed, when the

British Government interfered and hostilities were put an end to. It was arranged that the Kudsíah Begum should resign the reins of government to the Nawáb, receiving an estate worth about £12,000 per annum.

On the 29th of November, 1837, the Nawáb was installed on the throne. Though many efforts were made to bring about a reconciliation between the Nawáb and the Sikandar Begum their mutual dislike was so great, that such reconciliation rarely lasted for more than a few weeks. At length she retired to Islámnagar, and resided with her mother.

On the 9th of December, 1844, Nawáb Jehángír Mahomed Khán died at the age of twenty-seven, leaving one daughter by the Sikandar Begum, the Shah Jehán Begum. Shortly before his death he made a will to the effect that his illegitimate son, Dastágír Mahomed Khán, should succeed him, and that the Shah Jehán Begum, should be married to a legitimate descendant of Wazír Mahomed Khan. The will was however set aside, and

the Shah Jehán Begum was recognized by the British Government as heir. It was arranged that the Shah Jehán should hereafter be married to a member of the Bhopál family, who should be Ruler of Bhopál.

Faujdár Mahomed Khan, brother of the Kudsíáh Begum, was appointed Regent. In 1847 he resigned, and was succeeded in his appointment by the Sikandar Begum.

The Sikandar Begum evinced extraordinary administrative ability. By great firmness she restored order, and gradually paid off the debts of the State.

All branches of the administration were thoroughly re-organized, and a liberal revenue system introduced. The Sikandar Begum devoted all her untiring energy to the improvement of the territory, and made Bhopál what it continues to be, a model State.

Owing to there being no member of the Bhopál family to whom the Shah Jehán Begum could be allied, the arrangements made in 1844 had to be modified. It was decided

that the Shah Jehán should succeed to the throne on coming of age, her husband being titular Nawab. In July, 1855, she was married to Bákí Mahomed Khán, Commander-in-Chief of the Bhopál army.

During 1857 and 1858 the Bhopál State showed its accustomed loyalty to the paramount power. The fugitives from Indore and other stations were safely escorted to Hoshungabad, a British station on the River Nerbudda, about fifty-six miles from Bhopál, then garrisoned by Madras troops. When the Sikandar Begum could no longer protect the British Representative at her Court, he and his suite were safely escorted to the same station.

On the advance of the Central India column under Sir Hugh Rose, the Sikandar Begum furnished a contingent to accompany it, and also supplied it with carriage, provisions, &c.

The Sikandar Begum was rewarded for her loyalty by being made a Grand Commander of the most exalted Order of the Star of India;

and the Purgunnah of Bersiah, yielding a revenue of about £16,000 per annum was added to the Bhopál State.

In 1859 the Shah Jehán became of age, she however offered to waive her right to the throne in favour of her mother.

The Sikandar Begum refused to accept the throne from her daughter, claiming it as her right.

This difficulty was eventually overcome, and with the sanction of the British Government the Sikandar Begum was proclaimed Ruler, the succession remaining with the Shah Jehán Begum and her heirs.

In 1863 the Sikandar Begum went on a pilgrimage to Mecca, leaving the Shah Jehán in charge of the State.

In June, 1867, the husband of the Shah Jehán Begum died, leaving one child, a daughter, the Súltán Jehán Begum, aged eleven years; the only other child, also a daughter, having died in 1865.

On the 18th of October, 1868, the Sikandar

MEMBERS OF THE BHOPAL FAMILY. Capt. MITTU KHAN.

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Begum died, after having ruled the State as Regent and Chief for upwards of twenty-one years.

She was a woman of remarkable intellect and great firmness, and in her character were combined an aptitude for business and an amount of energy rarely found among Oriental Princes. Keenly observant and self-reliant, she trusted but little to her officials, thinking no department of the State beneath the notice of the Ruler. She was full of generous impulses, but while measuring out her bounties with no niggard hand, she had a due regard to economy, hence her dislike, apparent in the preceding pages, to the impositions to which she was subjected in the course of her travels.

It is not to be expected that the Begum should be said to have been without faults, either as a Ruler or a private individual, but those she possessed will be gladly forgotten by her friends as well as subjects, in the recollection of her many estimable qualities.

Her loyalty to the British Government was

deeply rooted, and accompanied her to the grave. Only a few hours before her death, she thus addressed me. "I should wish Her Most Gracious Majesty Queen Victoria to be informed that one of my last wishes on earth was for the welfare of Herself, Her family, and Her throne."

The Shah Jehán Begum was duly installed on the throne in November, 1868, and her daughter, the Sultan Jehán Begum recognized as heir.

The Shah Jehán Begum possesses all the intellect, firmness and energy of her mother, and promises to be as good, if not a better Ruler.

The late Sikandar Begum took great interest in education: during the latter years of her reign, numerous boys' and girls' schools were opened. The present Ruler likewise fully appreciates its advantages, and is having her daughter, the Sultan Jehan Begum taught English.

The ladies of the Bhopál family do not, as

is usual in India among the upper classes, cover their faces. They sit in durbar and mix freely with their nobles and others. It is to this, in a great measure, they owe their enlightenment and force of character.

The only members of the Bhopál family now alive, besides the Ruler, Shah Jehán Begum, are her grandmother, Kudsíah Begum, and her daughter Súltán Jehán Begum.

The area of the Bhopál State is about 8,964 square miles, its population about 950,000, and its revenue £320,000 per annum. It pays the British Government £18,000 for a local corps of infantry 800 strong, kept up at Sehore, the residence of the Political Agent.

APPENDIX,

TRANSLATED BY THE REV. WILLIAM WILKINSON.

A DESCRIPTIVE LIST

OF THE

HOLY PLACES OF ARABIA,

WHICH THE PILGRIMS VISIT IN THEIR JOURNEY TO MECCA, AND SUCH INCIDENTS AND CIRCUMSTANCES CONNECTED WITH THEM AS CAME UNDER THE OBSERVATION OF THE NAWAB SIKANDAR BEGUM OF BHOPAL.

Written under the date of 20th Sha'bán, A.H. 1283.

No. 1. LOCALITY.—The Port of Aden. Holy place. The tomb of the Pír 'Aedrús, his two sons, and nephews.

The Sikandar Begum, with her suite of travelling companions, visited this shrine, and performed the prescribed ceremonies, which are as follows:—On arriving at the shrine, prayers are offered for the repose of the souls of the departed saints. The sect of Mashrikín (*i.e.* those who worship the departed saints), also, offer their devotions here.

A mausoleum contains the five tombs, but the sarcophagi are not made like those of Hindústán, being raised from the floor higher than a man.

No. 2. Locality.—The same. Holy place. The Tomb of the holy 'Abán, Bin Hazrat 'Asmán. May the favour of God rest upon them!

The holy 'Abán is the son of the holy Caliph 'Asmán, who was the third of God's prophets, but he was not sprung from the Prophet's own daughter, but from another woman, who was also the wife of 'Asmán. The Sikandar Begum, and her suite of travelling companions, visited this shrine, also, observing the same ceremonies as at the former place.

No. 3. Locality.—The sea. Holy place. The Mountain of Yalamlam.

This is the name of a mountain that rises out of the sea, near Jeddah. The Molví attending the pilgrims, and the pilot, are well acquainted with the bearings and circumference of this mountain. After leaving Aden, on coming in sight of it, the attendant Molví gives the order to assume the habit and vows of pilgrims, and the rules for doing so are as follows:—They first wash and bathe. The men then proceed to wrap a cloth round their loins as a waistbelt, another, covering their body, but they leave their head uncovered. The women wear their usual dress, only leaving their head and face uncovered, both sleeping and waking. And, moreover, it is not right for them

to make use of any perfume, or to pare their nails, or use oil for the head, or comb the hair, or paint antimony (surmah) upon the eyelids or blacken the teeth (by way of beautifying them), or to wear jewellery, or richly-embroidered or coloured garments, or stain the hands and feet red with the juice of the privet, or to kill any animal, whether in hunting or otherwise, as long as they are under the obligations of the pilgrim vows. These vows continue binding upon the pilgrims until they have completed the ceremonies of the Toáf (*i.e.* making the circuit of the shrine of Mecca), of running at the hill of Safá and Marwáh, and have offered sacrifices and performed the Halak (shaving the head). During this time, also, husband and wife live apart, and every kind of worldly amusement—whether running, or playing, or laughing, or joking—is strictly prohibited. But having performed the Toáf, and the S'aí (running) at the hill Safá and Marwáh, these obligations cease, and thereupon they perform the ceremonies of Halak and Kasar. For this last rite the following is the ordinary rule:—The men usually shave the whole, but some only a part, of the head; for the women it is sufficient to gather up their hair, and cut off about four fingers' breadth. This is the universal rule every time of making the pilgrimage (haj). The pilgrims coming from Hindústán and Yemen assume the pilgrim vows and habit from this

mountain of Yalamlam, and bring the animals for sacrifice from Aden; those coming from the direction of Medína commence from Zúlhalífah, and bring the victims for sacrifice either from there or from Medína; the Syrian pilgrims from Hajfah; the people of Nejd from Karan; in short, those coming from all these four quarters commence the pilgrimage at the four above-mentioned places. The animals used in sacrifice consist of goats, sheep (broad-tailed and others), camels, and cattle, both male and female of whatever animal; and these they purchase at those different places, and bring along with them, and continue to feed them up well until they are offered in sacrifice. At the time of sacrifice they decorate them with cloths of various materials, costly or otherwise, according to their means; some with silk or satin stuffs of great value, richly embroidered with gold-work; and after the sacrifice the flesh of the animals and these decorations are distributed in the way of alms, but, at times, shared among their families. It is also not uncommon to hang jewels on the necks of the victims, and these are also given in alms.

When poor, from one or two to six or seven will join together to sacrifice either a camel or an ox, &c.; but the beasts most usually offered are camels, sheep, and goats.

No. 4. Locality.—The harbour of Jeddah. Holy place. The Tomb of the holy Eve. May the

peace of God rest upon her! The wife of the holy Adam. May the peace of God rest upon him! Besides the tomb of the venerable Eve (*lit.* our grandmother—Dádí), I did not hear of any other shrine at Jeddah. The tomb stands without the walls of Jeddah, and is built after this manner:—Two walls about up to the waist of a man encircle a pathway for about 300 paces; and at their extremities are two little cupolas; while in the midst rises a large dome-shaped building, which is known by the name of Eve's Waist (Náf-i-Hawá.) Here people on entering read the Fátihah (or prayers from the Korán for departed saints) for her. The whole stands in a large, extensive piece of ground, in which there are also a number of other tombs.

The Sikandar Begum did not visit the shrine, but the Kudsíah Begum visited this tomb of our ancestor Eve, and according to her wont distributed alms. But on turning to leave the place, some 200 or 300 beggars—men and women, old and young, boys and girls, followed her, shouting at and hustling her to that extent, that she was well-nigh crushed to death and rendered senseless by their violence and importunity. It seems to be the established practice of these Fakeers and inhabitants of the city to importune for alms, and on refusal, to make an attack all together—crowding, hustling, and even tearing the clothes off one's back. The late Mián Faujdár

Mohammad Khán (brother of the Kudsíah Begum) accompanied the Kudsíah on this occasion. As we did not make a long stay at Jeddah, I could not learn more respecting this shrine.

No. 5. LOCALITY.—The same. Holy place. The Mosque of Zachariah.

There are some seven or eight mosques in Jeddah and that of Zachariah is one of the most celebrated.

No. 6. LOCALITY.—The same. Holy place. The Jám'a Mosque.

On Friday the Khuthah (prayer for the reigning Sultan) is read in this mosque, and the manner of doing so is as follows:—

The Imám (Governor) takes the mace, or sceptre of office in his hand, and ascends the pulpit. Then, standing with a cloth thrown over his head, he reads the prayer.

No. 7. LOCALITY.—Near the boundary of the shrine at Mecca. Holy place. The Mosque of Hadebiah.

The prophet on coming from Medina once stopped here, and on that occasion there was an insurrection of the unbelievers going on in the city of Mecca. The prophet had come to make the pilgrimage, and the unbelievers resisted his entrance into the city, so that he was compelled to return to Medina without having effected his purpose; although he had been at the trouble to bring all the victims for sacrifice.

While detained thus, he remained on this spot, and here he offered his devotions; and accordingly the pilgrims who visit this place offer up here voluntary prayers (Nafal) with two prostrations, and afterwards read suitable prayers and verses from the blessed Korán. This spot of Hadebiah is situated in a plain, surrounded by hills, and the boundary of the shrine commences from this place. The plain is called Kahwah-i-Shamsíah, and proceeding hence, the pilgrims continue as they go on to repeat prayers and offer praises in honour of Mecca. The Sikandar Begum, with her suite of travelling companions, visited this mosque, performing the prescribed ceremony on doing so; which is, to offer two voluntary (Nafal) prayers with prostrations, whether it be the proper time for the stated (Farz) prayer or not.

No. 8. LOCALITY.—The desert. Holy place. The boundary of the shrine.

The following are the proper rules to be observed on reaching the boundary of the shrine:—

Neither to gather leaves, twigs, branches, flowers, nor fruit from trees or shrubs; nor to shoot nor hunt for sport; to abstain from all levity in conversation, and from joining in any kind of mirth or amusement.

No. 9. LOCALITY.—At the end of the suburbs of Mecca. Holy place. The mosque of the holy 'Ayeshah.

This mosque is built at about six miles distance

from the sacred shrine, at a place called Tan'ayím, and the mosque itself is a little beyond the boundary of the shrine (Had-i-Haram). Hence they enter on the pilgrimage, and the manner of doing so is as follows:—Having proceeded to this mosque, they undertake the pilgrim vows and habit, and having made two voluntary prayers, with prostrations, they then proceed towards the shrine, repeating the word "Labaik!"[1] on their way thither. After entering the city of Mecca, they next make the circuit of the shrine; then they visit the place of Abraham (within the shrine), and there, also, make two voluntary prayers, with prostrations. Thence they proceed to the hill of Safá and Marwah, and perform the running (S'aí); and after that the men perform the Halak (shaving the head), and the women the Kasar (clipping the hair). This is the ceremonial of the *'Umrah* (pilgrimage), and is obligatory on all Mussalmáns. In performing it it is usual to go on foot, but some ride.

The Sikandar Begum and her whole suite of attendants visited this mosque, and performed the pilgrimage ('Umrah). This, moreover, is a general rule, that as long as one continues to live in the city of Mecca, and within the sacred boundary he is freed from the obligation of undergoing the

[1] "Labaik"—*I am present*—the old Hebrew expression, "Here am I."

duties and vows of the pilgrimage ('Umrah); but should he leave the boundary (for any purpose), and afterwards return to Mecca, he cannot enter the city before again undergoing this course. And, moreover, whoever goes to Mecca before the month Shawwál, and continues to remain in the city, is considered a resident of Mecca, and from that month the residents of Mecca are freed from the obligations of performing the pilgrimage ('Umrah). The only means of riding at Mecca, for all ordinary people and travellers, is on donkeys, and this, moreover, is a proper style of riding for all orthodox believers.[1] The Sikandar Begum, accordingly, purchased a couple of these animals, and her attendants used them for performing the 'Umrah. As was said before, this pilgrimage of 'Umrah commences from the mosque of Hodebiah, which is situated in a plain at the foot of the mountain Tan'ayún. The merciful prophet gave directions to (his wife) the holy 'Ayèshah to perform the 'Umrah from that spot; and, accordingly, those of the orthodox (Sunnat-u-Jamáat) creed continue to do the same; but seceders (the Sheeah sect) do not acknowledge the duty of going to this mosque.

No. 10. Locality.—Within the boundary (Had-

[1] Allusion is made here to the practice of Mahommad generally using this animal, and his example has conferred dignity upon it.

i-Ḥaram), and without the city of Mecca. Holy place. Bír Towá.

This is the name of a well at which the pilgrims usually stop to bathe, and it is considered meritorious to do so, for the prophet also bathed here. The Sikandar, therefore, and her suite of travelling companions, stopped at this place, and performed the customary act of merit. Hence, after bathing, all the pilgrims—mounted and on foot—proceed to Mecca.

No. 11. Locality.—The same. Holy place. The Mosque of Zí Tow'a.

This is situated close to the well called Bír Tow'a,[1] and the building is constructed in the same form and style as those in Hindústán. Tow'a is the name of the plain outside Mecca, and adjoining the suburbs, and in it is situated the well—Bír Tow'a—above mentioned. The prophet stopped to bathe, and passed the night here.

No. 12. Locality.—On the road through the Desert of Hanaín. Holy place. The Mosque of Ja'airránah.

Those of the orthodox creed, who are followers of the Four[2] Imáms, perform a pilgrimage to this place,

[1] The word Bír, in Arabic, signifies "well."

[2] The following are the Four Imáms:—Sháf'aí, Málik, Hanibal, and Abú-Hanífah; they are the four principal commentators on the Korán, who, also, collected the traditional sayings of the prophets, called Hadís.

but more especially the followers of the Imám of Sháf'aí. The seceders (*i.e.* the Sheeah sect), moreover, also frequent this mosque, instead of going to that of 'Ayeshah. The visit to this shrine is termed the Chief or Great One, in comparison of that which is made to the Mosque of 'Ayeshah; and it is situated at about sixteen or eighteen miles from Mecca. The pilgrims leave Mecca, passing the night at Ja'air-rámah, and on the following morning visit the shrine. In consequence of its distance from Mecca, three days are spent in making this pilgrimage ('Umrah), viz., two days for going and returning, and one day passed at the place.

No. 13. LOCALITY.—On the road to Mina, within the sacred boundary, but without the city of Mecca. Holy place. The Mountain Núr and the Cave of Harâ.

At this place the prophet received the revelation of the chapter (Surah) Ikr'a. The Sikandar, accompanied by her travelling companions, visited this spot, and performed the customary devotions, &c., at this mountain, which are as follows:—

Those who are mounted ride as far as the foot of the mountain and there leave their horses, &c., and ascend the mountain on foot. This mountain is covered on all sides with various kinds of thorn bushes, particularly one called Gokroo. The road from the bottom to the top of this mountain is about

two miles in length, and consists merely of an unmade track, trodden into a path by the feet of the pilgrims, but otherwise in its natural state. Neither trees nor water are to be met with; and on one of its sides is the Cave of Hará, over which a mausoleum has been built—such as those erected over a tomb. On entering this building, the pilgrim says two short, voluntary prayers, with prostrations, and then enters the cave, and falls down at full length. There is no building erected over the spot where the revelation of the Surah Ikrá was vouchsafed to the prophet. Huge pieces of rock lie scattered about, one on the other, forming caverns between them. The pilgrims visit this spot also, and offer two prayers, with prostrations.

No. 14. LOCALITY.—The same. Holy place. The mosque of the Mountain "Núr."

On this mountain there stands a mosque, which the pilgrims visit, and perform the devotions particularly enjoined at this place.

No. 15. LOCALITY.—The same. Holy place. The Cave of Hará.

At this place, as has been already mentioned, a mausoleum has been built. Hither as they come, until they enter the building, the pilgrims continue repeating prayers and devotions; for hither the prophet also came to make his devotions. All are bound to visit this spot. The building is built—as

before mentioned—like those erected over tombs in Hindústán; viz.: with four arched entrances, and above all a dome, running to a point. Many sacred spots have similar domes or smaller cupolas erected over them; in some instances they are of small dimensions, built of wood; while others, such as this one, are lofty and elegant, built of brick, or stone masonry. In some places, both kinds are used together; *i.e.* small cupolas of wood are placed inside the larger building, marking the identical spot that is sacred; and in such cases, they cover the inner cupola with rich hangings of cloth, or silk, of various colours; and frequently also embroider these coverings with gold and silver work, fringes, stars, and such like ornaments; or decorate them with Arabic letters, worked in with gold and silver tissue,—both the ordinary written character, and also those of elegant and fanciful forms. Many of these characters represent texts from the Korán; and others, again, describe something relating to the sacred shrine itself, and the name of the spot; and those intended for this purpose are generally written clearly, so that the name and description of the sacred spot may be read and understood without difficulty.

When there is an inner shrine, there is only one passage for entrance to it, which is opened at the time that a pilgrimage is being made to the spot, and closed again as soon as the pilgrims have left.

There are servants attached to the shrine, always residing in the enclosure, for the purpose of waiting on the pilgrims, and keeping the place clean; and the consequence is, that as a rule they are all well kept; being, moreover, constantly fumigated, and perfumed with the fragrance of incense, and the choicest scents.

No. 16. LOCALITY.—The same. Holy place. The rock, upon which the revelation of the Surah Ikr'a was vouchsafed to the prophet.

There is a short path leading from the above-mentioned shrine, in parts very narrow and shut in by rocks, in other parts opening out wider, while in some places, again, it becomes so confined, as hardly to admit of a person squeezing himself through it. Following this path to its outlet, you come to a huge mass of rock, standing out like a boulder, with one face only exposed; and where it stands fixed in the hill-side is a fissure, or opening, barely sufficient for one person to enter at a time. Here the pilgrim makes prostrations with *voluntary* prayers, and offers other devotions suitable to the place. This is the spot on which the Surah Ikr'a was first revealed to the prophet.

No. 17. LOCALITY.—Within the sacred boundary, and without the city of Mecca. Holy place. The Mountain of Saur (or the Ox).

In this mountain, also, there is a celebrated cave,

where the merciful prophet and the righteous (Sadík) Abu Bekr took shelter for three days. Whilst they were hiding here, a wild pigeon, which had made its nest at its mouth, laid an egg, and a spider, also, spun its web there. So that when the trackers who were on their trail came up to this spot, they were misled by these appearances, and, after consulting together, they agreed that the prophet could not have hidden there, and so they passed on.

The occasion of the prophet's flying for refuge to this mountain was the following. A chief, named Abu-Jehal (the uncle of Mohammad), who was descended from the same ancestor as the prophet, in company with other chiefs of the tribe of Koreísh had plotted to murder him. It was while the prophet and his companion, Abu Bekr, were taking refuge in this cave that the latter was bitten by a serpent, but immediately on the application of his spittle by the prophet a cure was effected. As, however, the Almighty had decreed that he should have the dignity of a martyr to the faith, the force of the venom was only suspended; for, long after, when the time had come for him to die, this same poison flew to his brain, and thus, in truth, he became a martyr to Islám. This story is not authentic, but only what is reported among the Arabs of the place. From this cave the prophet fled to Medinah, and the

date of the Hijrah (flight) commences from that day: viz., the 1st of Moharram.

The Sikandar Begum did not visit this mountain; the Kudsíah Begum, and Mían Foujdár Mohammad Khán, however, came here with their respective suites. From their account, it appeared that the road throughout is in a very bad state, and that part, especially, which crosses the top of the mountain, excessively rugged and difficult—left, in short, in its natural state, without even the sign of an attempt to make it passable. Travellers have, in consequence, at times, to scramble up its sides as best they can, seldom, if ever, being able to walk upright, and very often compelled to crawl on hands and feet; and this, when the length of the way from the foot is about six or eight miles, makes the toil excessive. The mountain being surrounded on all sides by the desert, the only inhabitants of this place are Bedouins. Neither trees nor water are any where to be met with here.

On one of the sides of this mountain is a cave, with a very narrow aperture about two or three cubits in height, for entrance, and not more than one-and-one-half span in breadth. Those who can effect an entrance, on doing so, make two prostrations, with voluntary prayers. All who can possibly do so, endeavour to enter it, because the prophet himself was compelled at one time to force himself in, although with great difficulty, so that his body was

chafed by the rock on either side of the aperture. It is, accordingly, held meritorious, to pass through the same entrance, and this is the only way by which any are allowed admission into the cave; and it is preserved as it was in the days of the prophet. But after having entered, the pilgrims are allowed to go out at the further end by a passage which has been widened for the purpose, and this is the usual mode of exit after the repetition of the prescribed prayers.

No. 18. Locality.—Jinnat-ul-Mualla, or the burial-ground of the Mahommedans of Mecca. Within the sacred boundary, and without the city of Mecca. Holy place. The Tomb of the Saint 'Aminah, the mother of the prophet. May the peace of God rest upon her!

To this place, the Sikandar Begum, with her suite of travelling companions, paid a visit, and the ceremonies customary at this place are the same as those mentioned in No. 1.

No. 19. Locality.—The same. Holy place. The Tomb of the Saint Hodeijah-ul-Kubrah (or, the Great), the principal wife of the prophet, and mother of the Saint Fátimah. May God bestow His favour upon her!

To this place, also, the Sikandar Begum and her attendants, paid a visit; but the exact spot where the saint rests is not known to tradition.

No. 20. Locality.—The same. Holy place. The

Tomb of the holy Abd-ur-Rahmán, the son of Abu-Bekr, the righteous, also; formed one of her round of visits; as, also,—

No. 21. The Tomb of the grandfather of the Pír 'Ædrús, whose tomb is to be seen at Aden.

No. 22. Locality.—The same. Holy place. The Tomb of the son of 'Ulwán Wali. The Sikandar and her suite did not visit this tomb. The rites observed here are the same as those of No. 1.

No. 23. Locality.—The same. The Tomb of 'Umar A'arábí Walí.

Remarks as in the preceding No.

No. 24. Locality.—The same. Holy place. The place of Sh'aab-un-Núr.

This is situated partly in the above-mentioned burial-ground (Jinnat-ul-Mualla); and from common report it is asserted, that in that spot there are 17,000 tombs of God's servants, and that on the day of judgment these 17,000 will all arise again. This burial-ground is used alike for the Mussalmans who die in Mecca, and the pilgrims; and it is surrounded by high hills and extensive plains. Many who come on the pilgrimage, erect their tombs beforehand in this plain, their object in building them here being, that whenever or wherever they may happen to die, their manes (Arwáh, *lit.* spirits) may frequent this place. The prophet, when he made his triumphal entry into Mecca, encamped his army in this plain.

No. 25. LOCALITY. — Jinnat-ul-Mualla. Holy place. The tomb of Sheikh Farid-ul-Gharib.

Remarks the same as in No. 22.

No. 26. LOCALITY.—The same. Holy place. The tomb of Sheikh Abd-ul-Wahab the elder, and also that of the younger.

Remarks the same as in No. 22.

No. 27. LOCALITY.—The same. Holy place. The tomb of Syad N'uamai.

Remarks as in No. 22.

No. 28. LOCALITY.—Without the city of Mecca. Holy place. The mosque of the Jinn (Fairy.)

In this place a jinn (genius, or spiritual being, below the angels), acknowledged the faith; and on this spot the revelation of the Surah-i-Jinn (one of the chapters of the Korán) was vouchsafed to the prophet.

The course of devotions paid at this mosque are the same as those mentioned of those immediately preceding.

No. 29. LOCALITY.—The same. Holy place. The mosque of Shajrah.

Remarks the same as in No. 22.

No. 30. LOCALITY.—The Mohallah-i-Shibi. Holy place. The Hill of Abu-Kubais.

On this hill the miracle of the Shak-ul-Kamr (or dividing of the moon) was performed; and here the revelation of the chapter, Surah Kamr, was vouch-

safed to the prophet; on this mountain, also, the prophet often went to pass the time in devotions. This hill adjoins the suburbs in the neighbourhood of the house of God; and below it is the house of Shaibí, who keeps the key of the Ka'ábah. The ascent of this hill is only about one mile from the base, and its only occupants are Bedouins. The view from its summit of the house of God, its enclosure, and of the whole district comprised within the sacred boundary is very distinct and picturesque. It is possible even to see distinctly the worshippers employed at their devotions within the holy shrine, so that you may sometimes distinguish their features. This arises from the purity of the air. There is no made road up the hill, but merely a beaten track. The Sikandar with her suite made the ascent.

No. 31. LOCALITY.—The same. Holy place. The mosque of the holy Billál, the African.

On the top of the hill Abu-Kobeis, there is a mosque called after the name of Billál, the Ethiopian. The ceremonies for a visit to this place are to offer *voluntary* prayers, which are termed Tahaiyat-ul-Musjid, with prostrations, according to the prescribed forms for this mosque.

No. 32. LOCALITY.—The same. Holy place. The house of Walí Sanúsí.

On the same hill is situated the house of this saint.

No. 33. LOCALITY.—Takák-ul-Wustá. Holy place. The tomb of Sheikh Táj-ud-dín Walí.

Remarks the same as in No. 22.

No. 34. LOCALITY.—The city of Mecca. Holy place. The mosque of Hassan.

On the day that the prophet captured Mecca, he fixed his standard on the site of this mosque. For the rest, the same remarks apply as in No. 22.

No. 35. LOCALITY.—The same. Holy place. Shaub-i-'Aámír.

Here is the house and tomb of Syad Badrí. For the rest, the same as in No. 22.

No. 36. LOCALITY.—The same. Holy place. The tomb of Sheikh Mahmood, the son of the Sultan Ibráhím Adham.

This is situated on the road to 'Umrah. For the rest, the same as in No. 22.

No. 37. LOCALITY.—The same. Holy place. The tomb of the holy Abd-Ullah bin 'Umar.

This is situated among the tombs of a great number of other martyrs, on the road to 'Umrah. For the rest, the same as in No. 22.

No. 38. LOCALITY.—The mountain of Hindí. Holy place. The tomb of Sáhib-i-Jowharí.

The same remarks as in No. 22.

No. 39. LOCALITY.—The fortress of Mecca. Holy place. The tomb of Sheikh Abu Sy'id Walí.

The same remarks as in No. 22.

No. 40. Locality. — Safa-u-Marwah. Holy place. The house of the holy 'Umar, who was the second Caliph, by the title of 'Umari-Farúkh. He was converted to the faith in this house, which was his ancestral residence.

For the rest, as in No. 18.

No. 41. Locality. — Takkak-ul-M'aáruíah, or the Little Bazaar. Holy place. The Rabbát.

This is the serái of the third caliph, the holy 'Asmán Zunnúrín. In this serái there is a bair (kind of plum) tree, about which the inhabitants of Mecca hand down the following tradition, viz.—that by fumigation with the smoke from the burnt leaves of this tree, fever is at once allayed. For the rest, as in No. 18.

No. 42. Locality.—The same. Holy place. The Tongue of Stone.

The prophet was on his way to prayers at the Ka'ábah, where the Tempter said to him, "Prayers are over, do not go;" and this tongue appeared from the stone wall at the time of uttering these words. He, knowing this to be a temptation of Satan, said, "I will go at once to the Ka'ábah, for I know prayers are not over, the pilgrims are on their way there to visit the shrine, and are repeating the prayers and verses appropriate to the occasion." For the rest, the same remarks apply as in No. 18.

No. 43. Locality.—The Zakkák-ul-Hajar. Holy

place. The house of Saiyadat-un-Nissá (that queen of women), the holy Fátimah—Zoharrah. May God's favour rest upon her, the daughter of the prophet! May the peace of God rest upon her!

A visit is made to this house after the usual manner of visiting the other sacred places; and the Sikandar, with her suite, went here.

No. 44. Locality.—The same. Holy place.

The house of the holy Khodeijah, the mother of Fátimah, stands beside that of her daughter, and is a very old mansion. For the rest, the same as No. 43.

On the side adjoining this house there is a Hujrah, or small room, in which there is a small bath, where the prophet used to perform his ablution before making his devotions in that room. And thence, also, having gone to the Ka'ábah, he ascended to Heaven (*lit.* he climbed the ladder Méráj).

No. 45. Locality.—The same. Holy place.

The spot where the prophet used to perform his devotions stands on one side of the house of Khodeijah. Here the same prayers are said as are usual in a mosque.

No. 46. Locality.—The same. Holy place. The house of the first Cáliph, the holy Abu Bekr Sadík (the righteous.) For the rest, as in No. 18.

No. 47. Locality.—The same. Holy place. Rákinnah.

Here there are tombs of two Walís (friends of

God), both of whose names are Sheikh Abbás. The rest as in No. 22.

No. 48. Súk-ul-lail. The house where the prophet was born. The rest, as in No. 18.

No. 49. Locality.—The mountain of 'Umr. Holy place. The mosque of the second Cáliph, the holy 'Umr Farúkh. May God's favour rest upon him! For the rest, the same as in No. 22.

No. 50. Locality.—Jíád. Holy place. The house of Sheikh 'Alwí Haddád (or the blacksmith). For the rest, the same remarks as in No. 22.

No. 51. Shabbíkah. The tomb of the holy Mahjúb Walí. For the rest, the same as in No. 22.

No. 52. Locality.—The Mohallah-i-Sheríff Sáhib. Holy place. The tomb of Sheikh Hárún. This stands beside the house of the Sheríff.

No. 53. Locality.—The same. Holy place. Maskallah.

The place where the first Caliph, the holy Abu Bekr Sadík, was born. For the rest, as in No. 18.

No. 54. Locality.—The same. Holy place. The house where the Syad-us-Shohadá (the Prince of the Martyrs) Amír Hamzah, the uncle of the prophet, was born. For the rest, as in No. 18.

No. 55. Locality.—The same. Holy place. The mosque of the wet-nurse of the prophet. Halimah. For the rest, as in No. 29.

No. 56. Locality.—The city of Mecca. Holy

place. The house of Sheikh Abd-ul-Kádír Jíl-laní.

Remarks, the same as in No. 22.

No. 57. Locality.—Near the bazaar Súk-ul-Lail. Holy place. Sh'aab-i-Ali; the place where the fourth Caliph Ali was born. For the rest, as in No. 18.

No. 58. Locality.—Safá. Holy place. Dàr-i-arkam.

In this house the prophet, in consequence of the persecution of the unbelievers, remained secreted for several days. For the rest, the same as in No. 22.

No. 59. Locality.—Safá. Holy place. Riwáyat-uz-Zik at Safá. For the rest, the same remarks as in No. 22.

No. 60. Locality.—The extremity of the Bazaar of Mecca. Holy place. The mosque of R'aabá. For the rest, as in No. 22.

No. 61. Locality.—Jíád. Holy place. The mosque of the same name. For the rest, the same remarks as in No. 22.

No. 62. Locality.—Jarwal. Holy place. The Tomb of Syad Sheikh Mahmúd. For the rest, as in No. 22.

No. 63. Locality.—Súk-i-M'uallá. Holy place. The Mosque of Rábi'ah. For the rest, same remarks as in No. 22.

No. 64. Locality.—The Bazaar of Mecca, beyond the sacred boundary. Holy place. Safá-u-Marwah.

The ceremony of running at the Safá and Marwa is as follows. There is a place, on a hill, called Safá closely adjoining the Ka'ábah, that stands in an angle, wholly unroofed, but having three doorways for entrance; and opposite to it, at a distance of about 240 or 250 paces, there is another place, called Marwah. Between these two places they come and go seven times, all the time repeating prayers and verses from the Korán. On this same plateau is a place called Mílaín, or the two-miles. The men run from the one to the other of these, but the women walk at their usual pace; the reason of this being because, at this place, it is said, the holy Hagar, the Mother of the holy Ishmáel, ran in haste in search of water, and, consequently, this custom of running at this spot has been continued ever since. The orthodox, therefore, have adopted it.

No. 65. Locality.—The gateway of the Sacred Confines (Haram Sheríff), or Báb-us-Salám (door of Peace.)

This gateway of the Sacred Confines consists of three arches.

No. 66. Locality.—The same.

The Báb-uz-ziyádah, also of three arches.

No. 67. Locality.—The same.

Báb-i-Alí, also of three arches.

No. 68. Locality.—The same.

Báb-ul-Abbás, also of three arches.

No. 69. LOCALITY.—The same. Báb-ul-Wurúd.

This gateway of the Sacred Confines consists of two arches contiguous.

No. 70. LOCALITY.—The same.

Báb Um-maháné. The same as No. 69.

No. 71. LOCALITY.—The same.

Báb-i-Sheríff. The same as No. 69.

No. 72. LOCALITY.—The same.

Báb-í-Majáhid. The same as No. 69.

No. 73. Báb-i-Jehád in the same locality, and corresponding to No. 69.

No. 74. Báb-us-Safá, in the same locality.

The same as in No. 69.

No. 75. Báb-ul-Baghlah, in the same locality.

The same as in No. 69.

No. 76. Báb-un-Nuffús, in the same locality.

The same as in No. 69.

No. 77. Báb-un-Nabbí, in the same locality.

The same as in No. 69.

No. 78. Báb-i-Durrebah.

This gateway of the Sacred Confines has only one arch.

No. 79. Báb-us-Sulcimán.

This gateway of the Sacred Confines has only one arch.

No. 80. Báb-ul-Mahakamah.

This gateway of the Sacred Confines has only one arch.

No. 81. Báb-ul-Kataibí.

This gateway of the Sacred Confines has only one arch.

No. 82. Báb-ul-Wasta.

This gateway of the Sacred Confines has only one arch.

No. 83. Báb-ul-'Attík.

This gateway of the Sacred Confines has only one arch.

No. 84. Báb-ul-'Umrah.

This gateway of the Sacred Confines has only one arch. From this gateway they pass on the pilgrimage ('Umrah) to the holy shrine, when they perform the Toáf. Hence this portico is called 'Umrah (the pilgrimage.)

No. 85. Báb-ul-Wadd'aa.

This gateway also has only one arch. Wadd'aa means "farewell;" and the pilgrims on leaving Mecca, after having completed the Haj, go from this portico to the shrine, and having performed a farewell circuit (Toáf-ul-Wadd'aa), return through this gateway.

No. 86. Báb-ul-'Akíl.

Same remark as in No. 78.

No. 87. Báb-i-Ibráhím.

Same remark as in No. 78.

No. 88. Báb-uz-Zamaníah.

Same remark as in No. 78.

No. 89. LOCALITY. — The Sacred Confines (Haram Sheríff.) Holy place. Zamzam Sheríff.

There is a well adjoining the house of God (Bait-'Ulláh), and within the sacred confines. Those placed in charge of this holy place, called therefore *Zamzammas,* supply water from this well to the pilgrims for drinking, and occasionally also for bathing purposes. It is customary to take the pilgrim vows and habit from this place also, after having performed the requisite ablutions. After bathing here, they enter the shrine. Also, when the caravan is about to leave Mecca, the pilgrims, on the payment of a small fee to the custodians of the well, fill their little vessels, which are thence called Zamzamas, with water from this place, and on reaching home safely, share it among their friends as a blessed memorial. In drinking this water, it is usual to do so with appropriate prayers for a blessing, and in a standing posture (out of respect for its sanctity) and never sitting, and after drinking it also, they offer up prayers and thanksgivings.

The pilgrims, moreover, when they fall sick, are accustomed to drink it as a cure for their sickness, and God blesses it to their restoration.

Should the water overflow in the well on the following dates, it is held that those who drink of it at such times are more greatly blessed. But this

well at all times keeps full, and never falls short at any season of the year.

At certain fixed times, however, according to the reports of the inhabitants of Mecca, the water of this well overflows, viz., on the dates given below, and which are in consequence termed "blessed," or "propitious" (mubárak), and at the Lailat-ul-Kadr.[1]

It is customary, also, to bring white cotton cloth, and dipping it into this well, to carry it off dripping, allowing the water to dry upon it of its own accord. The intent is, that the cloth may become possessed of the virtue of the water, and thenceforth it is preserved as a holy piece, to be used as a shroud for the dead. The wealthier sort among the pilgrims, as a work of merit, make arrangements for the water from Zamzam to be given to travellers on the road to and from Mecca, at the following places, viz. :—'Arfát, Múzdalifah, Mina, and also on the road to 'Umrah. This is termed a Sabíl, or deed of merit. At the hour of death, moreover, the water from Zamzam is given to the dying person to drink; and, those who can afford it, have the corpse also washed and cleaned with the water from this well. Among Indian pilgrims, also, it is not uncommon to take a draught of

[1] *Lailat-ul-Kadr*, or the glorious night, occurs some time during the fast of Ramzán, when, as is devoutly believed by the Faithful, God from His highest throne of glory vouchsafes a manifestation of His own light on the 1st, (*i.e.* our) heaven. It may occur on any of those dates that fall in that month.

this water on each occasion of breaking the fast (after sunset), during the month of the blessed Ramzán. In short, this water is reserved for use only on the most sacred and solemn occasions.

The following are the days on which the water of Zamzam is regarded as most blessed:—

The night of the 15th of Sh'abán
" " 21st of Ramzán
" " 23rd "
" " 25th "
" " 27th "
On the 1st day of Shawwál
" 7th " "
" 10th " Moharram.

No. 90. LOCALITY.—Within the sacred boundary. Holy place. The Stone of Abraham.

The ceremony observed in making this visit is to fill with water, from the well of Zamzam, the hollow in the stone made by the impression of the foot of Abraham, and then to drink it off. This hollow is such as is left in mud from the impress of a foot. Then verses and prayers are read as appointed. Many bring away with them a portion of the water that has been poured into the hollow mark of the foot, regarding it as thereby possessed of beneficial virtues. A house has been built here in form like a

small bungalow, into which the pilgrims enter, some passing right through, others returning by the same way by which they returned.

The following is the traditional account of this stone. It is regarded as having come from Heaven, under the following circumstances. When the holy Abraham—the friend of God (Khalíl Ulláh)—was building the Ka'ábah, and had already raised it to about the height of a man, when he could reach no higher, he found no other means at hand by which to raise himself so as to continue the building of the walls. He then prayed to God, and in answer to his prayer this stone was sent upon the back of the horse Burák, with the direction that he should stand upon this stone and thus continue building the Ka'ábah until it was completed. He followed this direction, and as he continued to build, this stone, of its own accord, raised him up on a level with the gradually-increasing height of the walls. This holy spot is entirely within the sacred limits, but without the place for performing the Toáf (circuit of the shrine), or Matáf. After performing the Toáf, the pilgrims proceed at once to this spot of Abraham, and there repeat prayers and verses from the blessed Korán; and their prayers then have, especially, reference to the salvation and well-being of all Mussulmans.

No. 91. Locality.—The sacred boundary. Holy place. The house of the Musall'ae Hanafí.

On the roof of this house are two domes, overlaid with copper-gilt: and to this place the followers of the Imám, Abu-Hanífah resort to offer their prayers, or pray in the direction of this shrine. Persons of this persuasion come mostly from Híndostán and Turkestán, and they are very numerous. But the followers of the Imám Shaf'ai but seldom frequent this place for prayer. The followers of this latter Imám are very numerous in Arabia. The seceders (Rávzí, *i.e.* the Sheeah sect), and the excommunicated (Khárjí), do not acknowledge either of the four Imáms, viz., Abu Hanífah, Shaf'aí, Málik, and Ahmed, nor follow their rule and form of devotions.

No. 92. LOCALITY.—The same. Holy place. The house of Musall'ae Shaf'aí.

Over the roof of this house there is but one dome, overlaid with copper-gilt. The followers of the Imám Shaf'ai frequent this shrine, and pray towards this direction. It is situated close to the well of Zamzam. The Arabs, and inhabitants of Yemen, chiefly acknowledge this Imám.

No. 93. LOCALITY.—The same. Holy place. The house of the Musall'ae Málikí.

This has also only one dome, overlaid, like the others; and in this mosque, and towards this direction, the followers of the Imám Málik pay their devotions. Those who are of this way mostly come from the West of Arabia.

No. 94. LOCALITY.—The same. Holy place. The house of the Imám Ahmed Hamballí.

This mosque has also but one dome, overlaid with copper-gilt; and at this spot, and towards this direction, the followers of the Imám Ahmed Hambal pay their devotions; they are mostly Arabs, but fewer than the others above-mentioned. There are none from Hínduśtán, or Turkestán who follow this rule. All the orthodox believers (sunnís) acknowledge these four Imáms, and regard their rules of devotion as correct and proper, in opposition to the seceders, and the excommunicated, who refuse to follow them.

No. 95. LOCALITY.—The same. Holy place. The place of Abraham.

The pilgrims generally visit this spot to repeat *voluntary* prayers, in thanksgiving for having been permitted to accomplish the Haj, having first performed the Toáf, and made their petitions for special favours to God. This spot is surmounted by a cupola of silver. There are many other places, moreover, within the sacred confines which are frequented for the purposes of prayers and devotion.

No. 96. LOCALITY.—The same. Holy place. Pulpit.

From this pulpit, every Friday, as well as on the occasion of the 'Eed-ul-Fitr,[1] the Khutbah is read, and over it is placed a cupola of gold.

[1] Eed-ul-Fitr or "the festival of breaking fast;" called, also,

No. 97. LOCALITY.—The same. Holy place. The house of the domed library.

In this library the books that have been offered as a free gift to God in connection with the shrine are kept. The dome is covered with copper-gilt. There is a book in this library called the "History of Khamís," which contains a full account of the building of the shrine, and a description of every stone of the building, with its particular position and colour, and of what prophets or holy men lie buried below certain stones, and so forth of all the principal stones and holy places, and their positions, &c. The Sikandar Begum requested this book from the Páshâh and Shêríff of Meccâ, but they declined to give it her.

No. 98. LOCALITY.—The same. Holy place. The place of the Dome of Time-pieces.

Here are kept numbers of time-pieces of various sorts, hanging about to mark the times of prayers. It has one dome overlaid with copper-gilt.

No. 99. LOCALITY.—The same. Holy place. The pillar made of eight metals.

'Eed Ramzán, and "the feast of alms," occurs on the 1st of Shawwál, and is the celebration of the close of the long fast of the Ramzán. On this day they bathe, put on new clothes, and otherwise embellish themselves; then distribute the Fitr, or Sadikah, which consists of wheat, dates, and other grain to the poor and the fakeers. After which, they proceed to the mosque, or the 'Eedgáh. The evening is devoted to merriment.

In the flower garden of the holy shrine, adjoining the Matáf (Place of Circuit) this pillar stands. The holy saint of saints, whose name was Abd-ul-Kádir, and whose mausoleum is in Bagdad, whilst living in Mecca, always stood on that spot to perform his devotions, which is marked by this pillar.

No. 100. Locality.—The same. Holy place. The part of the wall of the holy shrine where the Judge resides.

This has two domes of copper-gilt over it.

No. 101. Locality.—The same. Holy place. The place adjoining the holy shrine in which the Páshâh lives.

This also is surmounted by two domes of copper-gilt.

No. 102. Locality.—The same. Holy place, round about the holy shrine, *i e.* its circumference.

This has 152 cupolas of copper-gilt.

No. 103. Locality.—The same. Holy place. The Minár of the Jinn (the genius who was converted to the faith.)

This has seven cupolas of brass.

No. 104. Locality.—The same. Holy place. Matáf (or Place of Circuit.)

The mode of performing the Toáf is as follows:—The pilgrims start from the Black Stone (Aswad) which is embedded in a gold setting in a corner of the house of God, and thence as they make the

circuit, they continue to offer devotions and to repeat verses of the blessed Korán suitable to the occasion. Having made the circuit, and arrived again at the Black Stone, uttering the formula, "In the Name of God, who alone is Great (Bism-Illáh-Allahuh Akbar) —they kiss the Black Stone. Close to it is the spot where the holy Ishmáel,—may the Peace of God, &c., and of his mother, the Lady Hagar, lie buried. In the above manner, the circuit is repeated seven times, and together the whole ceremony is termed a Toáf; while every separate circuit is called a Shuát (one turn.) Whilst making the first three turns, men stand up straight, throwing the chest well forward, but the next four they make in their usual way of walking. Each one, immediately on his entrance into Mecca, goes to perform the Toáf. This is called the "Toáf-ul-Kudúm," or the first Toáf, and also the Toáf-ul-Wird (of alighting), and Toáf-ul-Wárid (of arrival); and the performance of this Toáf is obligatory among the orthodox.

The next takes place after the Haj has been completed, and this second one has six names. They are as follows:—

1. Toáf-uz-Ziyárat (of the holy places.)
2. Toáf-í-dín (of the faith.)
3. Toáf-i-Ifazah (of grace, or salvation.)
4. Toáf-ul-Haj (of the pilgrimage.)
5. Toáf-ul-Farz (of obligation.)

6. Toáf-i-Yaum-un-Nahár (of the day of sacrifice, because at the end of the Haj they usually sacrifice a camel.)

This second Toáf is regarded as a chief pillar of the Haj, *i.e.* until this has been performed, although every other part of the Haj have been accomplished, without this, it is as good as unfulfilled. Its performance is fixed for the day when the pilgrims return from Arfát, after the completion of the rest of the Haj.

The occasion of the third Toáf is a taking leave of Mecca. This has three names, as follows, viz.:—

1st. Toáf-us-Sadr.

2nd. Toáf-ul-Wad'aa (departure.)

3rd. Toáf-ur-Rujú'a (returning.)

And this is performed on the eve of departure, after having finished every other rule and duty of the Haj,—and in the act of starting to return home. The mode of making this Toáf is as follows:—after completing the Toáf, they drink of the water of Zamzam, and kiss the doorway of the house of God, and then depart, withdrawing from the holy house backwards, till they reach the circle of the Toáf, looking after the time towards the shrine. This is the time specially fixed for this Toáf to take place, and it also is considered to be right and desirable to be performed.

The fourth Toáf is that of Umrah, called so after

the mosque of that name, Toáf-ul-'Umrah. It is obligatory, on the occasion of making the pilgrimage of 'Umrah.

The fifth Toáf is that of Nazr; and the intent of this is, that any one who makes a vow to God for the attainment of some particular object, to the effect that he will perform some sacred act, on obtaining the object of his wishes makes this Toáf.

The sixth is the Toáf-ut-Tahaiyah. Those who have not been able to perform the circuit above-named make this.

The seventh is the Toáf-un-Nafalí. This is voluntary, and may be performed at any time, there being no fixed day; but if anyone undertake it, he is bound to complete it after having once commenced. After every time of prayers, each one as he is able makes this Toáf, once, twice, or oftener. Moreover, during the performance of this one, it is permitted to refresh oneself with spices, or something agreeable.

The hours for daily prayers at the shrine are five times for men and for old women, and it is obligatory on them to attend; but for young women who are still behind the screen (pardahdár), three times are considered to be sufficient, viz.: before sunrise (Súbh), at sunset (Maghrib), and from night till 4 A.M. ('Ishá), at which times they are bound to go to prayers at the shrine. These times are prescribed as sufficient for them, because of preserving the security

of the veil, which is necessary for young women; otherwise there is no prohibition in the matter.

The old, feeble, and sick, who cannot get as far as the shrine, may pay their devotions at home, or at the nearest mosque; but this is not allowable for those that are young, and in full health; such are required to go to the Ka'ábah at the five hours prescribed, and perform their devotions there. On entering the doorway, they must stoop and kiss the threshold, and bend down their head upon it, repeating prayers and verses from the blessed Word of God, and offering up prayers for the spiritual and temporal prosperity of all Mussulmáns.

For the interval from 9 P.M. to 5 A.M. there are five divisions appointed, and when these five have passed the true dawn (Súbh Sádik) is said to begin; *i.e.* about an hour before sunrise.

Besides the black stone in the Ka'ábah, there is also another, called Rukn-i-Yemaní, which is fixed in a different corner of the shrine. This they only stretch out the hand to touch, and having done so, they then kiss their hand.

No. 105. LOCALITY.—The same. Holy place. Hatím.

This is the name of the plain or court situated within the boundary of the Matáf (place of circuit,) and is surrounded by a wall of white marble. Here also they come, after performing the Toáf, and

make two prostrations with prayer, as at the place of Abraham; and here, also, it is not unusual to assume the pilgrim vows. Just above it is the Mízáb-i-Rahmat (or water pipe of compassion,) which carries off the rain water from the roof of the house of God, and this then falls into the Hatím; and the water thus received, is held to have virtuous properties, so that numbers of the pilgrims come to catch it as it falls, and take it away for drinking, &c., or stand under it, that it may fall upon them.

No. 106. Locality.—The same. Holy place. The Mízáb-i-Rahmat.

This is the name of the golden water pipe, which is fixed on to the roof of the shrine, through which the rain water is carried off and falls into the Hatím, as described above.

No. 107. Locality. The same. Holy place. Darwázah-i-Kadím, or the old gate of the Ka'ábah.

This gate is always kept closed. Here also, after performing the Toáf, they come and make two prostrations, with prayers.

No. 108. Locality.—The same. Holy place. The spot where the blessed angel, Gabriel, instructed the holy prophet concerning the service of worship and prayers.

This spot is marked by a small enclosure of sufficient length for a man to kneel down and pray,—with a platform or floor beside it, which connects it

with the Matáf; it is, therefore, close to the Ka'ábah. Some maintain that the small enclosure was the spot where the angel gave the rules of worship to the prophet; others, that it took place on the floor or platform adjoining it; on this point opinions are divided.

No. 109. Locality.—The same. Holy place. The Matáf, or place of the circuit.

After they have performed the Toáf, they offer voluntary prayers, with prostrations, here also, herein following the example of the prophet. It is related of him, moreover, that on this spot Abu-Jehal, the prophet's maternal uncle (who was the chief one of his persecutors,) laded the prophet's back with the entire entrails of a camel, and that he could not rise up under the burden.

No. 110. Locality.—The city of Mecca. Holy place. The Ka'ábah.

The rules to be observed on entering the Ka'ábah at Mecca, are the following. Having first of all washed, and made oneself pure at home, thereupon to go direct to the sacred boundary, and there in the apartments of the Zamzamas all that is necessary for purposes of bathing are to be found ready at hand. Women have private bathing apartments to themselves; all, however, do not bathe; some merely wash themselves. The men bathe all around the well of Zamzam. After this is completed, all, with white

and pure garments, go to make the entrance of the house of God; and the ceremony of doing so is as follows:—Standing before the door of the house, they repeat voluntary prayers, with prostrations; then they also offer up petitions for themselves, their families, and connexions, as well as for the whole body of Mussalmans throughout the world. After that, having made two more prostrations with voluntary prayers, at each of the corner rooms of the shrine, they repeat verses of the Korán, and offer up petitions as before. Then they take the hangings and curtains of the shrine in their hands, and press them against their head and ears; and afterwards, it is customary to make a small present of money to the Shébí Sáhib (head beadle.)

The entrance of the Ka'ábah is performed both at the beginning, and also at the close of the Haj, but may be made whether one has completed the Haj or not.

The following table gives the respective dates for making the entrance of the Ka'ábah during the course of the year.

Table of Dates for Making the Entrance of the Ka'abah.

	Date.	Month.	Hour of Entrance and Departure.	Remarks.
1.	10th	Moharram	From 6 A.M. to 9 A.M.	The men make the entrance on this date, the women on the 11th. The crush is often so great that lives are lost.
2.	12th	Rabbí-ul-Awwal	Do.	The men make the entrance on this date, the women on the following Saturday.
3.		Rajjab	Do.	The men make the entrance on the first Friday that occurs in this month, the women on the next day.
4.	27th	Do.	Do.	The men enter on this date, the women on the day following.
5.	15th	Sh'abán	Do.	The men enter on this date, the women on the day following.
6.		Ramzán	Do.	The men enter on the first Friday, and the women on the day following.
7.	27th	Ramzán	Do.	The men enter on this date, the women on the day following.
8.	15th	Zík'ad	Do.	The men enter on this date, the women on the day following.

The cleansing of the house of God occurs three times a year, and the mode of doing so is as follows. The Sheríff and the Páshàh having each fastened round their waist a shawl, accompanied by two or three slaves and the Shébí Sáhíb, who keeps the keys, enter the shrine. And first they wash, with their own hands, the whole of the walls, floor, pillars, and ceiling twice over; and the third time they wash the whole with rose-water. They then rub the walls with sandal-wood and 'attar, and afterwards they fumigate it with incense. The waste water which runs off in washing the walls, &c., is collected by the people in vials, &c., and preserved as a charm, or for use as a sacred gift to their intimate friends and kindred on their return home.

Of the shawls used by the Sheríff and Páshàh during the process, one is given to the Shébí and the other to the slaves. For sweeping out the shrine, small brushes are made use of, which are afterwards thrown away outside; and even these, the people pick up and carry off as precious mementos for their dearest friends.

No precise rule has been laid down for purifying the shrine; but it has been found necessary to do so in consequence of the crowds of pilgrims who, notwithstanding every precaution, must bring a certain amount of dust and dirt in with them.

It has already been remarked, that when the rain-

fall is carried off from the roof by means of the water-pipe, called Mizáb-i-Rahmat, it is held to have acquired a certain virtue, and is, accordingly, used as a precious drink, being caught while falling, and cloths wetted with it are applied for moistening the eyes. But the water used in washing the wall of the Matáf (place of the circuit) is not esteemed holy, nor do persons collect it for such purposes; a regiment of soldiers are sent for, who are employed to wash it and keep it clean as occasion may require.

The following are the dates on which the purification of the house of God takes place, viz. :—

On the 20th of Rabbee-ul-Awwal.

On the 20th of Zíkád.

On the 12th of Moharram,

at which time, also, the wall of the circuit and the court is cleansed.

Once in the year the Ka'ábah itself is made to assume the pilgrim habits in the following manner: —On the 25th of Zíkád the curtains and the hangings of the walls are rolled up to about the height of a man, and wrapped in a white cloth. There is no rule directing this to be done; but it would appear that they are thus fastened up with the object of preserving them from being soiled by the crush of pilgrims.

When a Sultan of Turkey dies, on the occasion of the accession of the new Sultan, fresh hangings and

curtains are sent from Constantinople for the shrine, and the mode of changing them is as follows:—

They are put into cases, which are fastened to the back of a camel; these cases (Kajáwas) are then covered over with hangings of gold-embroidered cloth, and they are sent in company with the caravan from Syria as far as Arfát. When the caravan of pilgrims have performed the Haj, the camel is brought thence, the cases are unpacked in the court, and the curtains are then thrown over the shrine.

The old coverings are distributed in the following way:—The first division is made to the Sheríff, who receives, as his share, the embroidered cloth that hangs over the door of the shrine, and the waist-belt that encircles the shrine, on which the name of the Emperor of Constantinople is written in the form of scrolls. Of the rest, one-half goes to the Shébí Sáhíb and the other to slaves employed on the shrine. There are 24 entrances to the sacred boundary, which has 12 large domes and 172 copper-gilt cupolas, and 260 servants are employed on the sacred confines, whose expenses are paid for by the Sultan of Turkey; and, besides their expenses, he also contributes an annual sum of £30,000 to the general expenses of the shrine.

No. 111. Locality.—The Road to Mina. Holy place. The Tomb of Mehin-dí-Alí, Yemen-wállah. Remarks the same as in No. 22.

No. 112. LOCALITY.—The same. Holy place. The Mosque of 'Ashar.

In this mosque the company of Ansár (the attendants of the prophet who accompanied his flight) joined hands in a vow to acknowledge and to support him; and here, also, the verse of the Mubbáy'at (*i.e.* of making disciples) was vouchsafed to him. The Sikandar Begum visited this mosque, and the ceremonies observed here correspond to those mentioned in No. 7.

No. 113. LOCALITY.—Mina. Holy place. The Mosque of Khíf. The prophet encamped here, when he marched to the conquest of Mecca; and there is now a very large dome built over the spot, and on the side which faces towards the holy shrine (Kiblá) a large and handsome mosque has been erected; a wall runs round the other three sides, enclosing a spacious court. The whole stands in the midst of an extensive plain.

The ceremonies to be observed on visiting it are the same as in No. 7.

No. 114. LOCALITY.—The same. Holy place. The spot where Ismael was offered up as a sacrifice. Remarks the same as in No. 18.

No. 115. LOCALITY.—The same. Holy place. The Mosque of 'Akím.

This mosque adjoins the spot of the offering up of Ishmael in sacrifice; and the same remarks apply as in No. 7.

No. 116. LOCALITY.—The same. Holy place. The plain where the pilgrims pelt Satan with stones.

The pilgrims come hither from Muzdalifah, and there are three Minárs at this place, which have the following names:—Jamrah 'Ull'a (First), Jamrah Wust'a (Middle), and Jamrah 'Akbah (Last). At each of these Minárs the pilgrims throw seven stones, and this they continue to do for seven days consecutively; and this custom is regarded as appropriate and fitting in making the Haj. The hilly country, as well as the plains surrounding Mina, are very desolate, abounding with great numbers of venomous reptiles and other hurtful animals. Scorpions are here of an immense size, sometimes as large as a crab, and of a similar colour. The people of the place say that many have been known to die from the bite of one of these scorpions; and it is generally believed among them that devils and other evil spirits frequent this place. The Sikandar Begum and her suite visited this place, and performed the ceremonies appropriate to the Haj.

No. 117. LOCALITY.—Mina. Holy place. The mosque where the Surah Wabmursilát was vouchsafed.

The Sikandar Begum and other attendants visited this place, also, and did according to remarks in No. 7.

No. 118. The same locality. Holy place. The Cave.

Closely adjoining this mosque there is a very large cave in the mountain-side. Above it stands a huge mass of rock, beneath which the prophet was accustomed to offer up his devotions; and here the Surah Wabmursilát was vouchsafed to him, on account of which the pilgrims visit it, and here perform the rites usual to holy places.

No. 119. LOCALITY.—The same. Holy place. The mosque where the Surah Inná A'atainá was vouchsafed to the prophet.

This, also, was visited by the Sikandar Begum and her suite, and the same ceremonies performed as in No. 7.

No. 120. LOCALITY.—The same. Holy place. The Mosque of Kabish.

There the prophet is said to have offered sacrifice; for the rest the same remarks as in No. 22.

No. 121. LOCALITY.—Barr-í-'Arfát, or the Plain of 'Arfát.

Hither the pilgrims come to make the pilgrimage. The mountain of 'Arfát is very great, and the plain in which it stands very extensive. Near the mountain is a hill called Jabal Rahmat; and on this hill the Khatíb (he who reads the Khutbah) having ascended to the top, stands and reads the Khutbah, and the verses from the Korán, which the prophet himself read at the Haj; while all the pilgrims remain assembled, standing below at the foot of the

hill. In this desert there is another place called Batan-i-árna,—and, also, the Wadi-i-Shaitán (valley of Satan), where it is forbidden to encamp; but all other parts of this desert are open to them. Some few follow the Khatíb on the hill, and then return, and the most numerous frequenters of this spot are the followers of Shaf'ai. This pilgrimage is performed for the sake both of the living and also of the dead. The living must perform it himself, but for the dead another may undertake it—and in the latter case, he who undertakes is allowed to charge £30 for its performance.

The pilgrims encamped before the mountain 'Arfát from 6 A.M. to 6 P.M. are allowed to remove out of their place for any necessary occasion, but they must return, and continue to perform their devotions to the end of the above-mentioned interval. Whosoever, moreover, makes the pilgrimage to this place, must do so under the pilgrim vows and obligations. Until the pilgrimage to 'Arfát has been made, on the 9th of Zíhij, the Haj has not been completed. For the complete performance of the Haj, there are three chief duties prescribed, viz.:—(1) To undergo the pilgrim vows and habit. (2) To remain before the hill of 'Arfát for some time between the noon of the 9th to the morning of the 10th of Zíhij, and this must be done, though the person may be able to stop there but a few minutes, yet go there and spend such

time he must—whether sleeping or waking—in his senses or senseless. And the 3rd duty, is the performance of the Toáf. Besides these, which are *obligatory*, it is proper and fitting (Wájib) for the pilgrims to remain assembled in the plain of 'Arfát from noon of the 9th Zíhij to sunset, to hear the Khutbah read upon the hill Rahmat; and it is, also, a part of the orthodox practice (*i.e.* of the Sunnís) to perform prayers at the time of Zohar (afternoon till 3 or 4 o'clock,) and also of Asar (from 4 P.M. till sunset) in the place appointed for general devotions. Again, the Mustahib (*i.e.* supererogatory ceremonies) of the Haj are numerous. For instance,—to repeat the word "Labaik" (I am present), to make requests of God; to repeat over and think of the Name of God; to ask for pardon and forgiveness from God; to make supplication; humiliation; keep a strong and sure hope; to ascend the hill Rahmat, turning towards the Ka'ábah at devotions; to be ready and desirous to be at your post in the plain even before noon (of the 9th of Zíhij); to perform the waiting there heartily and resolutely; and to keep the hand stretched out during prayer; to make your petition to God three times over; to commence and end prayer with the apostrophe "Al-Hamd-ul-lilláh," or "Praise be to God," and offering a petition for the prophet; to keep yourself pure within and without; to avoid quarrelling and

fighting; and to be diligent and bountiful in good works.

The things to be avoided in this pilgrimage to 'Arfát are the following:—Stopping or lingering at all on the road thither; being inattentive or unready when called on to stand there; delaying to come away thence after sunset; and driving or riding fast along the road, especially when it is likely to occasion inconvenience of injury to any traveller or pilgrim.

There are, moreover, two ways of performing the Haj, viz: either, as most people do, to make the journey to Mecca; perform all the duties of the Haj, and then return home; or, as some few do, to go with the pious resolve to leave one's home and all for ever, and reside constantly at Mecca;—this latter is called Hijrat, or separation.

The following are some of the kinds of things that are brought away from Mecca, as precious remembrances and curiosities, viz.: pieces of wood off the tree called Pílú, which are well adapted for cleaning the teeth; Líf, a kind of grass like a silk thread; white, black, and red antimony, for the eyelids. From the different kinds of grain and fruits the following:—Barley, of the kind that was eaten by the prophet (Jeo Nabbawí), and is commonly grown in the valleys about Mecca and Medínah; and dates from Medínah.

The only water to be had is what flows from the

streams of the mountain of 'Arfát,—it is conducted into a reservoir, for there is no tank,—a large body of water, whence the pilgrims are supplied; and it is commonly related that the water was conducted into this bed by the Princess Záffrán.

No. 122. Locality.—The desert of 'Arfát. Holy place. The mosque of Namírah.

This mosque is situated in the desert plain, and to it the Sheriff, the Pashá, and pilgrims generally resort, to offer up afternoon and evening prayers. As, however, the crowds are very great, and it is impossible for the mosque to hold all the multitudes at one time, those who cannot enter, read the same prayers together at the tents of their respective caravans.

No. 123. Locality.—The same. Holy place. The Mosque on the right-hand side of Muakaf, or the Place of Standing.

In this mosque a good number of pilgrims go to say the afternoon and the evening prayers.

No. 124. The desert plain of Muzdalifah. Holy place. The Mosque of Mash'ar-ul-Harám. The pilgrims having completed the pilgrimage to 'Arfát, rest here for the night prayers, and remain all night. There is another plain near here, of the name of Wádí Muhassar, where they are forbidden to stop; but any where else they can remain wherever they like. At Muzdalifah, near the mountain Farah,

there is a hill close to the mosque of Mush'ar-ul-Harám, where the Imam (he who conducts the prayers) stops on his way from Mecca. And after having recited the morning prayers, the pilgrims go to Mina. On visiting this mosque, whether it be the fixed hour for prayers or not, they are required to make two prostrations, with voluntary prayers. And from the neighbourhood of this mosque they collect stones, which they take away with them to pelt the devils at Mina. The followers of Málikí and Shafái, in consequence of their great numbers, have to go to Mina overnight.

The Sikandar Begúm did not visit this place, though some of her suite of attendants may have done so; but she collected some stones from the surrounding plain to take to Mina. Returning from 'Arfát at 9 or 10 o'clock, A.M. an the 10th of Zíhij, they enter Mina, and at once commence to pelt the devils with the stones they have brought with them from Muzdalifah; after which they are released from the vows of that pilgrimage, when they perform the Halak (shaving the head), and afterwards go again to the house of God and perform the Toáf-i-Ziyárát before mentioned. There they perform the running at Safa and Marwah, and again return to pass the night at Mina. On the morning of the 11th of Zíhij they again pelt Satan with stones, and remain that day at Mina. Again, on the 12th,

they go through the same performance; after which they return to Mecca. It is then at their option either to go to Medina, or to return home.

The Sheríff of Mecca, on his return to 'Arfát, stops the night at Muzdalifah along with his companions and attendants, and after prayers, before sunrise next morning, collects stones here in the same way as the pilgrims, and goes on to Mina.

LIST of the Servants and Attendants employed upon the Sacred Confines, written from the dictation of Mohammad Hussen, the Interpreter; and made out in the presence of the Nawáb Sikandar Begum of Bhopál, on the date of the 29th of Sh'abán, A.H. 1283.

No. in Order.	No of Persons.	Names and Offices.
1st	1.	Malik-ul-'Ulemá Muftí-i-Islám, or the King of the Learned, the Expounder of Islám (titles of the Sheríff of Mecca) Panuthias.
2nd	1.	Maulána, or Maulví—Syad 'Alí Náib-ul-Haram, (*i.e.* the Coadjutor of the Sheríff for the duties of Shrine).
3rd	1.	Sheikh-ul-Khurabah, Abd-ul-Majíd
4th	1.	Sheikh-us-Sádát, Syad Mohammad.
5th	1.	Sheikh Zain-ul 'Aábadín—Rais of the City of Mecca.
6th	1.	'Aálim-i-buzurg, Syad Mohammad Kutaibí.
7th	1.	Shebí Sáhib, the Key-bearer; or, Head Beadle of the Shrine.
8th	100.	Imáms of the Haram (for reading prayers, &c.).
9th	16.	Múezzin—he who calls to prayer.
10th	8.	Zamzamas—persons appointed over the well of Zamzam.
11th	25.	Sweepers.
12th	25.	Door-keepers.

The following is a short account of those who are employed as servants and attendants of the Haram.* They consist of men from all countries, who are in the first instance received on trial, and have to undergo a course of instruction to learn the several duties and rules of the worship and service of the Ka'ábah. And those are finally appointed to these offices who have proved themselves efficient and trustworthy, and who can be depended on to render a correct account of the money collected at the shrine to the Sheríff. There are a great number from Lahore and the Punjáb. Thus every pilgrim has to pay one kurush for each Toáf that he performs; and to an attendant at the well of Zamzam for every goblet of water, one khumsah, or one-fifth of a kurush, and for bathing with the water from this well he must pay two kumrush. The nobles and wealthy men among the pilgrims can give more, as they are inclined. It is customary, moreover, for such as can afford it, to buy male and female Africans, and other slaves, as well as male and female Georgians and Hindustánís, and present them for the purposes of the menial service of the house of God—such as sweeping, lighting, &c. And many of the wealthy nobles continue to pay the expenses of such servants as long as they live.

* Sacred places.

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